

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

PATIENT PERSEVERANCE.

It has been said that the capacity of an army to march gives a surer promise of victory than its capacity to fight. The observation is probably the offspring of a somewhat mature experience. It does not lie upon the surface of things. It does not proclaim itself ostentatiously to every circle of onlookers. The truth is one difficult for faith, even if it grasps it, to retain. Perhaps the severest test to which any course of moral effort can be exposed is that of endurance. It is easy to fight when there is fire in the blood. Spasms of excitement strong enough to awaken surprise in those who are the subjects of them, and which, when opportunity serves, accomplish in a very short space of time incredible wonders, are far more frequently met with than dogged perseverance.

We have many times been forcibly reminded of this since the last general election. We were not wholly unfamiliar with it before then. Liberationists have more than once had their mettle tried by long intervals of what appeared at the time to be unremunerative labour. They have been called upon to pass through seasons of inactivity, in which whatever stimulus they could obtain to refresh them was derived solely from the nature of the work which they had taken upon themselves, and not at all from the circumstances visibly affecting the progress of that work. It must be confessed, however, that in comparison of the dreary regions through which they have triumphantly passed, that upon which they have entered, and through which they are making progress, bids fair to be the dreariest of all. Some of the objects in front of them, and apparently in the direct line of their march, seem to recede from their view, and suggest to them a doubt whether they are not gradually losing ground instead of advancing. Spectators who take but little interest in what they are doing speak rather confidently of their failure. We are not surprised, and certainly we are not discouraged, that such should be the case. To speak in the language of the commercial world, these disagreeable results have long since been "liberally discounted." No strange thing has happened to us—nothing which we did not fairly expect—nothing that will distinctly tell upon the main issue of the enterprise in which we are engaged. Trudging onward with unwearied steps towards the goal upon which we

are intent, is not, perhaps, so agreeable a duty as that of waving over our heads the flag of victory, or of gathering in the fruits of some decisive triumph recently achieved. But we know, at any rate, that it is a part of the price we have to pay (and no inconsiderable part of it either) for the realisation of our hopes. And even in our longest spell of labour we discover our reward.

More than once we have deemed it expedient to call the attention of our readers to this condition of affairs. The words of an apostle may be fairly used to express our motive, "To write the same things to us, indeed, is not grievous, and to you it is safe." The taunts of the public press, the trial of "cruel mockings," the sneering pessimism of those who read the signs of the times in passing circumstances, and the contemptuous style in which they ignore the continuous efforts we are making to instruct public opinion, and thereby to convert it, naturally compel us to seek such support as we require from the nature of our engagement. Almost everyone admits that what we are striving to accomplish must sooner or later become a fact in the history of our country. The existing ecclesiastical monopoly is a solecism. It is, as we may say, the last of its kind. The reason and judgment of the British public have swept away every other form in which it was expressed. The atmosphere of advancing thought is unfavourable to it. In the abstract it is condemned. Statesmen of the highest class have ceased to justify it upon its merits. One after another they are surrendering the principle upon which it is based. All the analogies of modern history guide attention and expectation to a certain dissolution, the seeds of which it carries in its own bosom. The fruition of our purpose is but a question of time. Nothing which ought to be done can be set down as incapable of being done. For after all, the course of events is ultimately shaped by logic quite as much, though perhaps not visibly so, as by passion or prejudice. Truth is always truth, and, as Dr. Johnson said of it, it has an intrinsic and unutterable value which defies destruction. Not so, however, those external circumstances, amongst which we must class the current opinions of society, by which its position is more or less affected.

Now, it is the confident belief of Liberationists that what they are attempting is in itself sanctioned by the highest authority known amongst men, and that in proportion as they are able to impress their views of it upon the minds of their fellows, they are actually applying a solvent to the practical difficulties which for the time obscure its lustre. No determination of men can for any length of time hinder the working of a natural law; and as the manifestation of that law draws towards its proper end, the rate at which it casts aside the impediments which obstruct its action becomes swifter than before. Such assurances as these help powerfully to sustain the will, and to energeise the activities of all who have seriously committed themselves to the enterprise of Liberationism. They have within them a *vis vite* which is irresistible, which cannot altogether decay, and which will continue to operate alike when circumstances appear to be unfavourable, as when they promise most speedy and auspicious results.

There is a story in the "Arabian Nights" which represents the almost inevitable failure of men to gain the summit of some mountain,

and thereby to realise an immense good, unless whilst climbing it they stop their ears against the voices of temptation which make themselves heard on every hand. It is the same with us. We shall be most likely to obtain our object by turning a deaf ear to the disparaging comments of such as would obstruct us. They may seem annoying enough at the moment—in some respects they may be true enough, so far as the immediate aspect of affairs is concerned. But in reality, they cannot be said to touch the case with which we have to deal. Next year, or the year after, or, peradventure, the year after that, these passing comments will have ceased to have any meaning. They are essentially ephemeral. They touch merely those phases of the mind which will presently pass into oblivion. If they should be hereafter recalled (which is extremely problematical), their utter worthlessness in relation to the question at issue will be perceptible at a glance. But they are as empty now as they would be then, and as little worthy of guiding the responsibilities we have recognised. "Onward" is our motto, "ever onward." Our highest pleasure will be found in persistently pressing forward towards the object we have identified in our own convictions with the spirituality of the Christian church, and with the glory of its Founder. We have abundance of work to occupy us. We have plenty of motive to impel us. The season of external cheerlessness will pass away. At the end of the march will come the final conflict. And every step which we take now in patient perseverance will assuredly tell upon the end, and contribute to victory as really, if not so ostensibly, as every blow that is struck in the last decisive struggle.

THE SECOND READING OF LORD SANDON'S BILL.

THE debate on the second reading of the new Education Bill has been of comparatively little interest, except for the fresh illustration it gives of the enormous influence silently exercised by the Established Church. If it had been an unestablished denomination which happened to possess a monopoly of education in country districts, it is simply incredible that a bill conferring upon it compulsory powers would have been allowed to pass the second reading at all. That the system of clerical despotism now propounded should have been endorsed by a triumphant majority, on the slender chance that some slight amendments may be carried in committee, is proof positive that some fatal paralysis prevents the free churches of this country from asserting their legitimate influence. The only consolation we can think of is the reflection that things must be worse before they can be mended, and that they are growing worse very rapidly indeed. It is simply impossible to legislate with common justice concerning popular education, or any matter affecting the social life of the country, so long as we are burdened with an Established Church; and every experience like the present helps to foster the conviction that religious equality, as the key to all enlightened legislation in the immediate future, must be put in the forefront of the programme offered by any Liberal Ministry, which may aspire to power when the tide turns. There are not wanting, indeed, faint-hearted friends, who tell us that all this is come upon us because we have been

too intolerant of unprincipled compromises in the past. Our inference is very different. We rather think that in 1870 the force of public opinion was quite sufficient to have carried a measure such as would have left no possible place for the present reactionary bill. We are far from saying that the plan of the Birmingham League could at that time have been adopted. But at least it was unnecessary to confer new and enormous endowments upon a sectarian system which, without them, would have been by this time too weak for the insolent aggression embodied in the Government bill.

Our thanks are due to Mr. Richard and Sir Charles Dilke for the valiant attempt they made to recall attention to the ecclesiastical temper of the measure. But they might as well have talked against a Scotch mist. A deadly damp and drizzle of platitudes obscured all principles, and relaxed all energies. Lord Sandon appeared to think that there was an inconsistency between the charge of weakness and hesitation made on the one hand, and that of revolutionary violence on the other. There is no inconsistency whatever. So far as the principle of compulsion is concerned the bill is, as Mr. Kay-Shuttleworth said, "more permissive than the Permissive Bill." In its assertion of clerical prerogative, and in its cynical disregard of the parental right of choice ostentatiously maintained by the clergy against school boards, it goes straight in the teeth of all the principles of religious liberty which Englishmen are supposed to hold specially dear. Only the other day at the beginning of this month, a man was brought before Mr. Ingham at Hammersmith, for refusing to send his child to school. The defence made was, that there was no room in any school of the neighbourhood within his reach, except a Roman Catholic school. This defence the magistrate held to be amply sufficient. He would never, he said, be any party to compelling a Protestant to send his child to a Catholic school. The school board visitor then promised to find the child a place somewhere else. Now, of course, Romanist schools in receipt of a Government grant have precisely the same conscience clause as Church of England schools. But if Lord Sandon's bill is passed as it stands, it would appear that what a magistrate regards as cruelly unjust in town, will be legally binding in the country. Will it be said that the difference between Protestantism and Catholicism is much greater than between Primitive Methodism and the Church of England? Let any one who thinks so make the experiment of attending St. Ethelburga's, Bishopsgate, in the morning and a Primitive Methodist chapel in the evening. Will it be said that the Church mentioned is exceptional? Let anybody who thinks so, buy a copy of Mr. Gace's Catechism, and study it for himself. It is in the eighth edition. It is avowedly intended for use in parochial schools; we are credibly informed that it is extensively used in the country. And this is the style of its instruction:—"Is then the Blessed Virgin the Mother of God? Answer: Yes, because in the womb of the Blessed Virgin the Divine and human nature of Our Saviour are joined together, etc." "We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them? Answer: As heretics; and in our Litany we expressly pray to be delivered from the sins of 'false doctrine, heresy, and schism.' Is then their worship a laudable service? Answer: No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous. Is Dissent a great sin? Answer: Yes; it is in direct opposition to our duty towards God. . . . Is it wicked then to enter a meeting-house at all? Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than He has commanded, and therefore it is not dedicated to his honour and glory," &c., &c. There is much more in the same strain, but surely we have quoted enough to prove not only to Nonconformists, but to fair-minded Churchmen, that the danger of outrages on religious liberty under the provisions of this bill is real, pressing, and palpable. What is the use of talking about the conscience clause? Is that sufficient to make a Romanist school a proper place for Protestant children? "No," says a metropolitan magistrate. "No," says the school board. "No," cry the very clergy themselves. And why not? Because the dogmas of the Roman Church are such that they cannot be taught for half-an-hour in the morning without affecting the whole tone of the school; because where ritual is thought to be of so much importance it necessarily affects not only the devotional service, but the ornamentation of the room, and the very manner of the teachers; and also because the dogmas

taught so unfavourably affect aliens to the church, that the little outsiders who may happen to attend, must necessarily find themselves in a very unfair and uncomfortable position.

Now which of these reasons is inapplicable to schools where Mr. Gace's catechism is used? He is the Vicar of Great Barling, in Essex; and, unless on the principle that cooks will not always eat their own dishes, we should suppose that it is used in Great Barling school. Will any man—will even Lord Sandon himself—pretend to say that there is no injustice and no cruelty in a law compelling agricultural labourers, whether they will or no, to submit their children even to the reflex influence of teaching such as this? The truth is that honourable gentlemen of the easy-going Liberal school do not realise the situation. As Mr. Gladstone once said of the House of Lords, they are "up in a balloon," and survey village schools from such a height that all things seem reduced to a dead level. They imagine it is only a matter of tweedledum or tweedledee, the old-fashioned church catechism, or the later one of Dr. Watts. They seem altogether unaware that the fiery zeal of Ritualism fully recognises the value of the school, and makes eager use of it, often in defiance of parental feeling. If this thing must be, there is one amendment which appears to us absolutely essential, and which we trust some Liberal member will have the boldness to propose. We do not love the Cowper-Temple clause for its own sake; but that, or something very like it, must be insisted upon in all schools alike, if compulsion is to be separated from parental choice.*

A "PUBLIC ELEMENTARY SCHOOL" IN A RURAL PARISH.

We have lately been told by Mr. John Walter in the House of Commons that in the rural districts there is no such thing as a "religious difficulty" in respect to primary education. The assertion may coincide with the hon. member's personal experience; but in numberless instances it is contradicted by notorious facts. For example, in turning over the last number of the *Hereford Times*, we find a report of certain proceedings in the small parish of Eardisley, which not only disprove Mr. Walter's dictum, but throw a very vivid light upon the probable operation of Lord Sandon's Education Bill. We will give an outline of this curious case.

The present vicar of Eardisley is the Rev. Charles Palmer, who, according to the account before us, is a thorough-going Ritualist. It appears that the village has had a great variety of vicars—the living being bought and sold, and the parishioners being, of course, obliged to put up with any clergyman whom the patron for the time being may induct. There has been of late years "a sporting parson;" then a Puseyite; and next an Evangelical, who was very devoted to his work, and set up a branch of the British and Foreign Bible Society. This clergyman, the Rev. W. St. Leger Aldworth, was the immediate predecessor of the present incumbent, and soon after Mr. Palmer was inducted he refused to lend the schoolroom for a meeting in aid of that society, and the bells were set ringing to convene another meeting for another purpose at the same hour! Mr. Palmer, who is described as "fostering the doctrines of Rome, though professing to be a Protestant," has established "The Guild of the Children of the Good Shepherd," one of whose rules is, "Never to attend services of any place of worship which does not belong to the Church of England." We suppose this must mean elsewhere, for as far as we can make out there are no Dissenters in this happy village, though there is a tradition amongst the oldest inhabitants that once upon a time "a Dissenting minister used to visit the village and preach there, until one day he was shot at." Now Eardisley ought to repose in "sweetness and light," for there are, we suppose, no Dissenters to shoot.

Nevertheless this Herefordshire village is, as our report avers, actually "in a state of fermentation," and the population are in arms against "the powers that be." There are, it seems, other causes for this spirit of discontent than the above-mentioned Romanising tendencies. The parishioners allege that the schoolmaster at the National School is not fitted for his work; that he is so poor a teacher; that his pupils learn little; that he unduly beats the children; and that sometimes they are marched to church in the morning, and on Saint's Days have a

* Since the above was written we have seen the form of the amendment which Mr. Richard is to move on going into committee on the bill. It raises a broad issue upon a principle the equity of which is self-evident.

holiday. Then the managers have raised the school-fee from one penny to twopence a week—to provide a fund to meet a small debt on the building, probably in consequence of a falling-off in local subscriptions. Redress from managers and magistrates has been sought in vain, and things have got to such a terrible pass that a very large proportion of the children have been withdrawn from school, though the working people of the village are said to appreciate education. This they have shown by holding a public meeting to resolve upon—establishing a British School! Daring revolutionists! However, on Monday, the 12th, in public meeting assembled, a large portion of the ratepayers and working people of Eardisley pledged themselves to make strenuous efforts to establish a British or school-board school in the village. When this announcement was made there was, it may be supposed, quite a flutter in high quarters. The matter could no longer be ignored, and a meeting of school managers was called at the same hour to hear any complaint against the school; and though it was reported to the parishioners' meeting that as the result of the consultation of school managers, the schoolmaster was to receive notice to leave, it was decided by acclamation, after several speakers had described in detail the grievances of the parishioners, to have a second school. The meeting was brought to a close with the following remarks from the chairman, the Rev. A. Davies:—

I adhere to what I said, that while public schools are under the control of parish priests these grievances will exist, and the only remedy will be to have another school and elect men yourselves to manage it. (Applause.) Will all of you signify your concurrence in that by holding up your right hand? (All hands up.) Will you endeavour to support another school in the parish, and not to send your children to the present school? (A chorus of voices: "Yes," and "I will not." All hands up.) I hope you won't be bought by a bottle of wine; or turned from your purpose by a few blankets, or a little tea and sugar, or a few cwt. of coal at Christmas. Don't curry the favour of any one, but let us have a new school in the neighbourhood, where the children will be taken care of as they are at all British and school-board schools. (Applause.)

We would commend this little narrative, which is simply a condensation of facts reported in the paper aforesaid, to the attention of Mr. Walter and those who think with him. Such incidents, we know—though they may not come much under public notice—are very far from being exceptional.

And how will such ill-used parishioners fare under Lord Sandon's Bill? In the first place, they will find—as have the inhabitants of Keynsham—that they will meet with no support, moral or pecuniary, from the Education Department in the erection of a British School. They must accept the National School, or—we were going to say—none. But if the guardians obtain the authority which the bill allows, all children of school age will be obliged, under penalty, to attend the obnoxious "National" School. For them there is no choice. That was a good cry in town districts when secularism was to be run down; but in rural districts to ask for a choice of schools is a monstrous demand. It may be hard for these poor people of Eardisley to have the only school of the village managed by priests whose zeal for "guilds" and "saints' days, candles and incense, dwarfs their zeal for education—hard that their children learn so little that is useful—hard that they should be occasionally marched to church on a week-day. But are there not men reputed to be staunch Liberals in the House of Commons who think all this very proper, and will not stir an inch to alter so obnoxious a system?

Our readers, moreover, will gather from the above what is the real value of a conscience clause so long as the schools are managed by the clergy. In short, the school referred to is only a sample of thousands of others throughout the country, which are one and all affiliated to the National Society, whose primary object is, as they never affect to conceal, "for the education of the poor in the principles of the Established Church."

THE DISESTABLISHMENT MOVEMENT.

MR. GORDON'S MEETINGS.

ESH COLLIERY, DURHAM: SET DEBATE.—On Friday evening Mr. Gordon and his old antagonist at Preston, the Rev. Dr. Lee now Vicar of Esh, met in set debate at Esh Colliery. The debate had arisen out of a lecture by Mr. Gordon (to which the doctor replied) in the old schoolroom, and it was intended to hold the debate there—the only available place. However, though no notices had been issued, there was such a crowd, and they were all so determined to be in, that the old building would have stood a good chance of being torn down, and it was impossible to resist the cry to hold the debate outside. This accordingly was agreed to, and, whilst some chairs and forms were hastily brought out of the cottages, the major portion of the noble auditory took up standing posi-

tions, and the debate went on, and a better-conducted affair was never held. The crowds of colliers held their breath again not to miss a single point; and, although there was some hard hitting, the utmost good-humour was preserved, and the disputants and everybody else parted the best of friends. It was a splendid night, every way, and the stroke of educational work done incalculable. Give these fellows votes, and then let the Liberal party sound a worthy battle-cry. The second night's debate—on the Scriptural argument—takes place on Friday, June 30.

COALVILLE, LEICESTERSHIRE.—Next night, Mr. Gordon was on his old hunting ground in Leicestershire, and had the best night at Coalville yet, he thinks. Crowded house and intense enthusiasm. Mr. Reed, of London, who reports that he has been disendowed of his book of extracts, &c., opposed, supported by the usual set, the curate, and two or three other notabilities, but there was no touching Mr. Gordon's "facts," nor "conclusions," and the resolution submitted was triumphantly carried.

This week Mr. Gordon, supported by Mr. Andrew, is in the West and North Ridings of Yorkshire.

WORK IN LINCOLNSHIRE.

LOUTH.—A conference upon Lord Sandon's Education Bill was held here on Tuesday, J. Hay, Esq., in the chair. The Rev. J. H. Lummis explained the defects and evils of the bill, and after a full debate it was unanimously resolved to hold a town's meeting to protest against the passing of the measure, except in a greatly amended form.

BOSTON.—At a conference held here on Wednesday last, presided over by the Rev. E. Johnson, M.A., the Government Education Bill was condemned as an attempt to subsidise and nationalise the denominational system, in the interests of the Church Establishment. Resolutions expressing this view were unanimously passed, to be sent to the members for the borough.

GRANTHAM.—A conference was held here on Friday last, when Lord Sandon's bill was fully discussed, after which a unanimous vote was arrived at expressing dissatisfaction (1) on the ground of its deficiencies, and (2) on the ground of the exceptional and unjust favour with which it proposes to treat denominational schools. The resolutions of the conference to be forwarded to the borough members, &c.

FRISKNEY.—An open-air meeting was held here last week, when the Rev. J. H. Lummis delivered a lecture on "Religious Equality." Mr. Taylor presided. No opposition. New ground.

BARKSTON, NEAR GRANTHAM.—An open-air meeting has also been held here, largely attended, and full of interest.

MR. FISHER IN THE TOWER HAMLETS.—Mr. John Fisher delivered a lecture at the Birkbeck Schools, Cambridge-road, last Tuesday, on "Ritualism, and how to deal with it." Dr. Seddon took the chair, and there was a large attendance including many Churchmen. Mr. Fisher dealt in a forcible and comprehensive manner with his subject, and his lecture was well received. At the close Mr. H. B. Reed, of the Church Defence Institution, rose to reply. Mr. Fisher responded, and the meeting closed with three cheers for the lecturer.

THE UNITARIANS AND DISESTABLISHMENT.

The annual assembly of Presbyterian and Unitarian congregations in Lancashire and Cheshire was held in Brookfield Church, Gorton, near Manchester, on Thursday. The Rev. W. Gaskell presided. The first business was the election of officers for the ensuing year. Mr. Gaskell was unanimously re-elected president. The routine business having been got through, the assembly proceeded to deal with the questions announced for discussion. Mr. BINNS, Birkenhead, moved the adoption of a petition to Parliament representing that the Church of England was opposed to religious equality and to the progress of religious truth, and praying for the disestablishment and disendowment of the Church; and that after due regard had been paid to vested interests, the national ecclesiastical property should be used for such purposes connected with the national welfare as might commend themselves to the wisdom of the country and of Parliament. The Rev. R. L. CARPENTER seconded the motion. The Rev. C. WICKSTEED moved the previous question, and was seconded by Mr. HARRY RAWSON, and after a long discussion, Mr. Wicksteed's amendment was rejected by a majority of seventy-six votes against thirty-one votes. Mr. R. D. DARBISHIRE then moved as an amendment—

That this meeting, whilst renewing its fundamental protest of the Assembly against all priesthoods and every form of priestcraft, and expressing its conviction that the appropriation to anyone or any aggregate of the creed-bound sects of the country to the title and temporalities of the National Church, is profoundly injurious to the growth of pure religious life, the nation declares its confidence in the two great principles, for each freedom of thought and worship exercised in conscientious humility, and for all union in national life and progress, working under a reverent sense of religious obligation and faith, in the ultimate prevalence of those principles in the constitution of national as well as of personal holiness, and encouraging its members to labour on without haste and without doubt for the promotion of religious liberty for their fellow-citizens, and for the discouragement of every arrangement which tends to either sectarian separation or to Church segregation, earnestly repudiates all participation in any

measure which aims at the reduction of the concern of the State to matters of mere economy and policy, and the disassociation of national life from the common religiousness of the nation, and claims for the Church of England such emancipation and enlightenment for the sects within and without it as may gather all to seek in the one unseen Church of the children of God the spirit and the strength of true sons of a chosen people.

Mr. BENSON (of Miles Platting) seconded the amendment, which was rejected by a majority of sixty-eight against thirty-three votes. A vote was then taken on Mr. Binns' motion, which was carried by a majority of seventy-two against thirty-two votes.

POOR-LAW GUARDIANS AND CHURCH RATES.

The following correspondence has taken place since the publication, as a Parliamentary paper, of the correspondence relative to the payment of a voluntary Church rate by the Witham Board of Guardians. The district auditor having disallowed the payment as illegal, one of the guardians appealed to the Local Government Board, which has set aside his decision:—

No. 1.

To the Right Hon. W. E. Gladstone, M.P.

My dear Sir,—Will you allow me to call your attention to the letter addressed by the Local Government Board to the Rev. J. Spurrell, contained in the accompanying Parliamentary paper.

I well remember that, when the clauses of the Compulsory Church Rate Abolition Bill were settled it was the wish of yourself and Lord Selborne that, except where money had been borrowed on the security of rates, or the continuance of compulsory payments was otherwise demanded by equity, no person should henceforth be compelled to contribute towards the maintenance of the fabrics of the Church of England, or the expenses of its services.

Certainly it was not supposed that the power given to trustees by the 7th Section of the Act would include public bodies who obtain their funds by means of rates paid by the public, and, if such a construction had been thought possible, the phraseology would undoubtedly have been objected to.

The reason assigned by the poor-law auditor for disallowing the sum paid by the Witham guardians—namely, that "the fact that the poor-rate is a compulsory one renders the payment of a church-rate, under the circumstances, compulsory, so far as the ratepayers are concerned"—appears to me to be conclusive, and the letter of the Local Government Board contains no sufficient answer on that point.

I shall be glad if you feel at liberty to confirm my view as to the intention of the clause in question, that it may be considered whether any step should be taken to prevent the decision of the board being generally acted upon. —I am, my dear Sir, yours faithfully,

J. CARVELL WILLIAMS.

Serjeants'-inn, Fleet-street, June 10, 1876.

No. 2.

To J. Carvell Williams, Esq.

My dear Sir,—Forming my opinion exclusively from the data supplied by the Parliamentary paper you have sent me, I do not see what sufficient plea can be advanced to show legality in the proceedings of the guardians or the judgment of the Local Government Board.

When a case seems at first view utterly bad, one generally surmises that there must be something in the rear. I am, however, at a loss to conceive what it can be, and I learn with surprise that any one can suppose a payment of poor's-rate for the maintenance of the Church to be a voluntary subscription within the meaning of the Compulsory Church Rates Abolition Act.—I remain, my dear Sir, faithfully yours,

W. E. GLADSTONE.

73, Harley-street, June 13, 1876.

THE PERSE GRAMMAR SCHOOL, CAMBRIDGE.

The Rev. W. H. Bateson, master of St. John's College, Cambridge, and one of the governors of Perse Grammar School, writes to the *Times* to explain the circumstances under which Mr. Maxwell has been dismissed from the post of assistant master of that school. He says:—"It was a cause of general regret that the removal of Mr. Maxwell by the headmaster was mixed up with the question of religious opinions, and he believes that he is not exceeding the bounds of truth when he says that Mr. Maxwell's appeal would have been allowed, and the notice of dismissal given by the headmaster would have been cancelled by the governing body, if the objections made against Mr. Maxwell could have been reduced to the single ground of Nonconformity. The confidential report made last midsummer to the governors by the examiner of the lower school, in which Mr. Maxwell is the principal master, was very unsatisfactory. The examiner stated that in English the quantity prepared was small and the quality of the work bad; and that the condition of that part of the school called for the most serious consideration of the governors. When Mr. Maxwell appealed to the governors, the headmaster stated that he gave him notice of dismissal for several reasons unconnected with Mr. Maxwell's religious opinions, and with a view to the more efficient discipline and administration of the school. The governors have since adopted the two following resolutions:—'1. That Mr. Maxwell be informed that the governors cannot interfere to cancel the notice of removal given him by Mr. Allen, beyond extending the term for which Mr. Maxwell may remain in the school until Christmas next.' '2. That Mr. Allen be informed that the governors view with regret the reasons given in his letter of the 22nd of April to Mr. Maxwell, in order to induce him to retire voluntarily from his office of master in the school.'"

In reply to this letter, Mr. Maxwell himself writes to the effect that the unfavourable report which Dr. Bateson quotes was made by the examiners in classics only, referred only to Latin, only to one class in Latin, and to one only of the Latin papers set to that class. Latin was but one of ten subjects in which Mr. Maxwell's classes were then examined, and on the other subjects the late headmaster reported thus.—"I have set papers (in looking over which I have had valuable help from some of the masters) in all the subjects in classes 2, 3, 4, and in Latin, French, and Algebra in class 1. All through I was very much struck with the unusual neatness of all the papers sent up in writing, arrangement, and maps. The marks in general were very good, especially in the English subjects. The French and Algebra were hardly so well done, but these are subjects which require time for growth."

The *Methodist* announces that the Rev. Ulric H. Allen and two probationers are about to take orders in the English Church.

Mr. Cross stated in the House of Commons on Friday that he hoped to be able to introduce a measure relating to the Halifax Vicars' rate in a few days.

It is stated that the Rev. E. S. Grindle, curate of St. Paul's, Brighton, who has just joined the Church of Rome, is the "Presbyter Anglicanus" whose pamphlet suggesting a Unit Church caused such excitement in clerical circles some time back.

On Sunday week the Rev. John Cunningham Geike, formerly minister of Islington Chapel, Upper-street, was admitted into the diaconate by the Bishop of Winchester at Sarbiton, and licensed to enter upon his labours at St. Peter's, Dulwich.

A DEARTH OF CURATES.—At Bangor there was no ordination on Sunday week owing to the absence of candidates. The circumstances is more noteworthy owing to the great dearth of curates which has existed for some months, it being stated that there have long been vacancies for at least some fifteen.

MORE SECESSIONS TO THE ROMISH CHURCH.—Among the recent secessions to the Church of Rome are the following clergymen:—The Rev. E. S. Grindle, M.A., Oxon, curate of St. Paul's Brighton; the Rev. William Lovell, M.A., sometime scholar of Exeter College, and curate of Wantage; and the Rev. Frederick W. Willis, M.A., Oxon, of Brooking, Totnes.

THE RITUALIST PROSECUTIONS.—In the Arches Court of Canterbury on Wednesday, Lord Penzance the Dean, fixed July 13 as the day for hearing the case against the Rev. Arthur Tooth, of St. James's, Hatcham, for Ritualistic practices, and July 19 for the hearing of a similar charge against the Rev. T. Pelham Dale, the Incumbent of St. Vedast, Foster-lane. The proceedings are taken under the Public Worship Regulation Act.

FATHER HYACINTHE delivered an address on the "Prospects of Christendom" at St. George's Hall, Langham-place on Wednesday afternoon. The Bishop of Winchester presided, and among the audience were the Duke and Duchess of Argyll, Mrs. Gladstone, Lord Ebury, the Dean of Westminster, the Dean of Chester, Lord Arthur Russell, M.P., and Mr. Cowper-Temple, M.P. There was a crowded attendance.

THE BONN CONFERENCES.—A letter from Dr. Dollinger to the secretary of the Anglo-Continental Society, read on Saturday at a committee meeting, announced that there would be no conference held at Bonn this year. It is understood that the motive that has weighed most with the learned German theologian in coming to this resolution is an apprehension lest the hostility displayed by Dr. Pusey and by Dr. Overbeck should have had an unfavourable effect on the minds of their co-religionists.

CHURCH RATES IN LONDON.—St. Saviour's is not the only parish in Southwark which has to endure the infliction of a church-rate. On Tuesday the Rev. Canon Bamber, a Roman Catholic clergyman, was summoned before the magistrate at Southwark police-court to show cause why he neglected to pay 2s. 5d., rector's rate, demanded of him. The defendant did not appear, and an order for payment was made, with the alternative of a distraint should it be refused. The rate, as in the case of St. Saviour's, is no doubt a legal one, but none the less should it be protested against. It is almost humiliating that while Dissenting ministers and Dissenting churches find little difficulty in obtaining voluntary support, the Church of England has to resort to compulsion.

THE CORNWALL BISHOPRIC.—Mr. Cross's Bishopric of Truro Bill has been printed. It gives power to the Ecclesiastical Commissioners to receive public contributions for a Truro Bishopric Endowment Fund, and provides for the transfer from the bishopric of Exeter to the new bishopric of such portion of the endowment of the former as will yield a net annual sum of 800*l.* per annum. On provision of a sufficient endowment (2,500*l.* to be raised within five years to 3,000*l.*) the bishopric of Truro is to be established, but the number of bishops sitting in Parliament is not to be increased. Until there is a dean and chapter of Truro the Queen is to appoint the bishop by letters patent; afterwards a vacancy in the bishopric is to be filled "in the same manner as a vacancy in any other bishopric in England." The bill bears the names of Mr. Cross and Sir H. Selwin-Ibbetson. The Prince of Wales subscribes

100*l.* a year for five years towards the fund that is being raised. Mr. Dillwyn has given notice that on the motion for the second reading he will move that it be read a second time that day three months.

FATHER IGNATIUS IN DIFFICULTIES.—A strange scene occurred in Norwich on Saturday. Father Ignatius had announced an eight-day mission would be conducted in the building known as the Monastery, Elm-hill, built by him some years ago, and about which there has been some litigation. It has been sold; but Father Ignatius and his monks got into the building, and were holding a service when an attorney and sheriff's officers entered, and requested them to leave. Flowers, lights, and drapery were upon the unfinished altar, before which a monk was prostrate. Father Ignatius wanted to finish the service, and the officers waited half-an-hour while he prayed to the Lord to exert Himself against his enemies. Meanwhile carpenters employed by the attorney were fastening up some doors, and, as Father Ignatius showed no inclination to go, and some assistance seemed likely to be forthcoming on his behalf, the officers carried him by main force out of the building. He preached on Sunday night at an hotel, and has since obtained a summons against the officials.

THE CLERGY AND THE BURIALS QUESTION.—Clergymen nowadays are constantly getting into hot water on matters relating to the burial of the dead. They either will not perform the burial service, or they refuse to allow a tombstone to be erected, or they charge fees alleged to be exorbitant; in fact, justly or unjustly, they come in for an immense amount of vituperation arising from graveyard controversies which are now of almost daily occurrence. At the monthly meeting of the Accrington Local Board on Monday the registrar brought before the members a grievance which existed with reference to clergymen's fees at the cemetery. Two clergymen, it was stated, charged 12*s.* 6*d.* each for permission to place a headstone, while another charged one guinea, and an additional guinea for a brick grave. This statement was received with shouts of "ironical laughter" by the board, and led to some strong observations with regard to clergymen generally. "The town," said one member of the board, "had made a cemetery at its own expense as the churchyards would hold no more bodies, and it did not look nice of clergymen following the dead to the cemetery to get their fees." "They follow the dead," observed another member, "like blood-leeches." "Yes," ejaculated a third, "worse than blood-leeches." It was decided ultimately that a vestry meeting should be called to fix the fees, when it is to be hoped the question in dispute will be comfortably arranged. After all it is a question of business not of sentiment.—*Pall Mall Gazette.*

UNIVERSITY TESTS.—THE HERTFORD COLLEGE CASE.—In the case of the Queen v. Hertford College, Oxford, the Solicitor-General appeared before the judges in the Queen's Bench Division, on Monday, to show cause against a rule nisi which had been granted for a mandamus to go to the governing body of Hertford College, Oxford, to examine Alfred Isaac Tillyard for the vacant fellowship, the election to which was advertised in December of last year, and to proceed to the election pursuant to the statutes of the college. The Solicitor-General stated that the question was whether Hertford College was a subsisting college at the time of the passing of the University Tests Act in 1871, and came within the clauses applying to subsisting colleges. The donor of the fellowship had given it subject to the condition that the holder must be a member of the Established Church. The Lord Chief Justice said: If the condition of the donor cannot be sustained, surely the endowment falls to the ground, and the money results to the donor? The Solicitor-General said they wished to dispute the question on the point that Hertford College was not "a subsisting college." The Lord Chief Justice remarked that the mandamus was to examine the candidate; they were not bound to elect him. The Act of 1871 was a statute to enable a college to get rid of its disability to elect, not to coerce them to elect any particular person; surely they had a discretion. Mr. Justice Field asked whether if a known immoral person passed first in the examination the college were bound to elect him. The court stopped the Solicitor-General, and called on Mr. Herschell, who supported the rule. Mr. Herschell said the election imposed a declaration of belief upon the candidate. The Act of 1871 applied to all future endowments, assuming a subsisting college. The Lord Chief Justice said: The questions raised are important; our own opinion is against you, but we will make the rule absolute for a mandamus in order that you may raise the question in the Court of Appeal.

THE PONTIFICATE OF PIUS IX.—The Superior Council of the Society of Young Catholic Italy have issued a programme for the celebration of the episcopal jubilee of Pius IX. On the 3rd of June, 1877, the fiftieth year will be completed "since our beloved Pontiff received episcopal consecration in the Basilica of St. Peter in Chains," from the hands of Cardinal Castiglione, who was afterwards raised to the dignity of the tiara under the name of Pius VIII. This episcopal jubilee the faithful are now called upon to be prepared to celebrate "with extraordinary splendour equalling any previous commemoration," in order that the three epochs of the 11th of April, 1869, the 16th of June, 1871, and the 3rd of June, 1877—the sacerdotal and the Pontifical jubilees—may remain famous through the enthu-

siasm shown on those occasions by the Catholic world towards the Pontiff of the Immaculate Conception, of the Syllabus, and of the Ecumenical Council of the Vatican. The programme includes the following:—

To prayers alms are to be added for the Vicar of Christ reduced to poverty and made prisoner by the Revolution, to be presented to him as "obolus" of filial love on the solemn day of his episcopal jubilee.

The loving children of Pius IX., in addition to their "obolus" are to send gifts, the products of their talents in the art or trade they follow. To receive these offerings a solemn exhibition will be opened in Rome. The regulations for the formation of committees in foreign countries will shortly be issued. Medals and diplomas are to be awarded by properly appointed juries among those who contribute to the Vatican Exhibition.

A pilgrimage to be made to the Eudoxian Basilica of St. Peter in Vincoli, where the Pope was consecrated bishop.

The *Voce Della Verità*, commenting on the advance of Catholicism during Pius Nono's Pontificate, says that he has increased the hierarchy all the world over, that he has elevated to metropolitan grade twenty-three Episcopal Sees, has created five other metropolitan Episcopates where none previously existed, and has established 129 new Episcopal Sees, three Apostolic Delegations, thirty-one Apostolic Vicariates and fourteen Apostolic Prefectures.

Religious and Denominational News.

PRESBYTERIAN UNION.

The union between the English Presbyterian Church, and the United Presbyterian Church in England, which was determined upon after long and earnest consideration and deliberation, was consummated at Liverpool, on Tuesday, June 13. The Synod of each body met in one of the churches of their body at ten o'clock, and transacted their final business as separate Synods; at the close of which they each marched in procession to the Philharmonic Hall, the most commodious place of meeting in the town, in which the ceremony of union had been appointed to be carried out. The processions met at the entrance to this building, and mingled as they entered, typical of the union about to be consummated. When the ministers and elders of the two Synods, together with deputations from the Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church of Victoria, and the Nonconformist ministers of Liverpool, had taken their places upon the platform and in the front of the body of the hall, the spectacle presented was both an imposing and suggestive one. The galleries and nearly every available space elsewhere were crowded by the public, to whom admission had been granted by ticket, and as the majority were ladies, their costumes formed a marked and striking contrast to the sombre black of the "Fathers and Brethren." The two Moderators having taken their seats, the business was opened with devotional exercises. A long agenda list of formal business was then gone through; the clerks of the two Synods read minutes of their proceedings with reference to the union; the moderators made declarations and the moderators and clerks signed documents. Then the two moderators extended to each other the hand of fellowship, an example which was followed by the clergy of either Synod, the whole of the vast congregation of ministers and people standing the while, and loud and renewed cheering marked the fact that union had been consummated. The Rev. Dr. Dykes next constituted the Synod of the newly-formed church, "the Presbyterian Church of England," with prayer. Coming next in order of business was the election of a moderator; and on the motion of Rev. Dr. Simpson, seconded by Rev. Professor Lorimer, Rev. Dr. Anderson, of Morpeth, was elected. The Moderator having taken the chair, said that from the imperfection of the human understanding, from the influence of education and habit, and the diversified capabilities of the finite intellect for the reception of truth, entire unanimity could not be secured among all professing Christians in regard to doctrine and modes of worship, and therefore it was expedient that they should constitute separate religious societies, which, though outwardly distinct from one another, might yet maintain their mystical union. But more than that was required of those who were of one mind in regard to doctrine, worship, and church government. They were bound to be one in external organisation. They, as English Presbyterians, or United Presbyterians, had felt the pressure of that obligation forcing them into their present position, and therefore they could not remain content with having the wall of separatism between them lowered so far that they might shake hands over the top of it, as they had for some time been doing. They determined to level it to the ground, and as they were one in aim and object to be henceforth one in name. It was surely not unreasonable to hope that from the increment of power acquired by their corporate life they should be able more effectually to fulfil their mission in England, in confronting the world of unbelief and the multiform legions of evil. Subsequently addresses of congratulation were delivered by the deputies from the churches before mentioned, and at the adjournment of the synod there was a celebration dinner at St. George's Hall.

The Synod met again in the Philharmonic Hall in the evening; the Rev. Dr. Anderson, moderator.

Further congratulations were received from deputations from various churches, including the Free Church of Scotland. The Rev. Professor CHALMERS, D.D., moved a resolution that the Synod put on record its gratitude to God upon the occasion of the union. He said that a distinguished statesman had recently adverted to disintegration as the leading danger and almost the characteristic tendency of Evangelical Protestantism, and that this had been largely exemplified by the Presbyterian Church. He hoped that Mr. Gladstone would take note that, whatever their history may have been, the movement of the Presbyterians in the present day was in the opposite direction. In the colonies, in America, in Scotland, and now in England, the Presbyterians were learning to refuse to perpetuate differences. They were putting an end to severances, gathering together their scattered resources, and preparing, by the closing of their ranks together, as no other body of Christians did, to act together with precision and force in dealing with the common enemy of Christianity. Their past separations had accomplished the end for which, in the providence of God, they were designed, and taught men lessons that would not be easily forgotten, but had a most important bearing upon the progress of Christian truth. He believed the example of the Union would be fruitful, and he looked forward to the day when in Scotland they would feel that the union of churches was to be prized more than the union of any Church and State. The Rev. W. GRAHAM (Liverpool) seconded the motion. The Rev. Professor JARVIS, D.D., supported the motion. He said that in England, at present, indifference, superstition, and materialism were more rampant than before, and it would be the mission of the united Church to grapple with these enemies. The prospects of the union which had been so happily accomplished had already given a great impulse to the cause of Christ in Northumberland, Newcastle, and Sunderland, and he had no doubt the quickening influence would extend and achieve great results. (Applause.) The motion was adopted in due form.

Mr. HEADLEY (of Bishop Auckland) announced his readiness to give as a thanks-offering a sum of 5,000*l.* a year for five years. The clerk announced that another donor was willing to endow a third chair in the Divinity Hall, and that Mr. Sinclair (of Liverpool) would give a theological scholarship to the value of 30*l.* per year.

On the motion of Mr. H. M. Matheson, it was resolved to initiate a fund applicable to various Church purposes as a memorial of the day's event.

SURREY CONGREGATIONAL UNION.

The summer meeting of the Surrey Congregational Union was held on Wednesday last at the Congregational Church, Guildford. There was a very numerous attendance of ministers and delegates. The proceedings commenced with a devotional service, after which the usual conference for business purposes was held. The chair was taken by W. G. SUPER, Esq., B.A., the president of the year. The secretary gave an explanatory statement, and

Mr. W. MARTIN SMITH, the treasurer, reported the balance in hand at the last meeting, 162*l.* 6*s.* 10*d.*, since which they had received from collections, 183*l.* 17*s.* 1*d.*; subscriptions, 62*l.* 11*s.* 6*d.*; additional subscriptions, 180*l.*; special donation, 10*l.*; leg-cy, 200*l.*; and other items, making up a total of 779*l.* 7*s.* 5*d.* They had paid out on the magazine account, 50*l.* 11*s.* 7*d.*; grants, 302*l.* 10*s.*; for Ewhurst, 27*l.*; ordinary expenses, 6*l.* 11*s.* 6*d.*; leaving a balance in hand of 348*l.* 19*s.* Of this balance, 250*l.* had been placed out at deposit.

The Rev. P. J. TURQUAND was elected president for the ensuing year. Mr. SOPER gave an admirable address on "Congregationalism in Relation to the Present," for which we regret that space will not allow us to find room. The Rev. J. S. BRIGHT moved that the best thanks of the Union be given to Mr. Soper for his very valuable address, and that the same be printed and circulated amongst the delegates. The Rev. W. JONES seconded the motion, which was put and carried unanimously.

The Rev. W. P. TIDY submitted a proposal to form a fund for ministers' widows, similar to the one existing in the London Congregational Board; but the matter was left to be carried out by private arrangement.

Mr. MARTIN SMITH then read a paper on "Congregational Finance—New Methods." He remarked that it was generally admitted that the present state of finance was inefficient and unsatisfactory. A proposal had been made to amend it by the consolidation of funds, and the establishment of a county finance committee, which should be elected from the union churches, and in whose hands should be invested the administration of the funds, due provision being made that in the expenditure every church interest should be fairly represented. Mr. Smith enforced the scheme at some length, and submitted that by its adoption greater efficiency and economy could be secured than under the present system of finance.

This paper gave rise to a brief discussion, after which several of the Evangelists and Colporteurs employed by the union gave accounts of their work. The ministers and delegates then adjourned to dinner, which was prepared in the Mission Hall, the interior of which had been very prettily decorated with flowers and evergreens. Nearly two hundred persons sat down to partake of this meal, which had been provided by the ladies of the congregation with a completeness of detail that

could not fail to give satisfaction. Mr. Soper presided. Justice having been done to the excellent viands provided, the Rev. J. Hart rose, and expressed, on behalf of the Guildford congregation, their warm welcome of the Surrey Congregational Union once more to Guildford. He trusted the meeting that day would prove a blessing to them spiritually as well as physically, and that whilst the members could enjoy the pure sunshine and the fresh air of the country, they would receive an equal pleasure and benefit in listening to the excellent addresses given them that morning, more especially from that masterly address prepared by their esteemed chairman. At one time he had felt a little anxious, seeing that they now had a metropolitan union, whether some of the churches would not turn their faces Londonwards rather than to the country. (Laughter and "No, no.") Well, he was pleased to find he was so mistaken in this supposition. On these occasions there was one toast to propose, and only one—(laughter)—and that was the health of "Her Majesty the Queen." In relation to that toast he would merely say that nowhere throughout Her Majesty's dominions would they find a more loyal body of men than the Nonconformists of England. (Loud applause.) The company then sang the national anthem. The CHAIRMAN rose and said there were two subjects at that moment claiming very general public attention. One was the subject of popular education, and the other that of Church endowment. When they saw so great a man as Mr. Gladstone drifting into Free Church principles, they might be sure the time was not far distant when an essential change would come over both of these topics. He had to ask them to listen to a resolution to be moved on one of these subjects.

The Rev. T. T. WATERMAN, B.A., then submitted the following resolution:—

That in the opinion of this union the Elementary Education Bill, introduced by the present Government, reverses the policy initiated in 1870, fails to meet the just requirements of the rural districts, and evades the urgent claim for a system of compulsory and unsectarian teaching. Such a measure as the one now before the House of Commons will, in the judgment of this union, interfere with the rights of conscience, particularly in country parishes; and it is objectionable because it delegates to unsuitable bodies the exercise of arbitrary powers, while it lowers and degrades the recipients of a gratuitous education. In the interests of a truly national system of instruction, carried on under public control, this sectarian and reactionary bill ought to be resolutely opposed.

Mr. J. T. PAGAN, as an old reformer, had much pleasure in seconding the resolution, and he hoped that all would rally round the standard which sought in religious matters to give equality to all, and preference to none. As a layman, he felt bound to express his extreme gratification at seeing the large company present that day, representing, as he believed it did, the full Nonconformity power of the county.

The resolution was carried unanimously.

The Rev. J. B. HEARD next proposed a vote of thanks to the Rev. J. Hart, and to the friends of Guildford for the generous hospitality they had displayed, and the efficient arrangements they had made to ensure the success of the meeting. It was the first time, he said, he had had the pleasure of taking part in the proceedings of the Surrey Congregational Union, of which body he was a new member, and he must confess from what he had seen and heard that day, his eyes and those of his brethren would turn to the country rather than to the metropolis. The Rev. A. BUZACOTT, B.A., briefly seconded the motion, which was carried unanimously. The Rev. J. HART and Mr. D. WILLIAMSON briefly acknowledged the compliment.

The company then separated for a time, many enjoying a stroll on the hills in the neighbourhood, and others paying visits to different objects of interest in the town. Tea was again provided at five o'clock in the Mission Hall, and in the evening a public meeting was held, when addresses were delivered—one by the Rev. F. Baron, of Weybridge, on "The Adaptation of Free Churches to meet the Spiritual Claims of the Rural Districts," and another by the Rev. J. B. Heard, M.A., of Stockwell, on "The Worth of the State Church as a Bulwark against Romanism."

The entire proceedings of the meetings were admirably carried out by the committee, amongst whom we must name, in addition to the pastor, the Rev. J. Hart, Mr. David Williamson, Mr. G. C. Davies, Mr. E. Chennell, Mr. F. Lemare, and a numerous body of ladies, whose combined exertions had the effect of eliciting from the visitors a unanimous expression of opinion that the meeting was one of the pleasantest and most successful since the establishment of the Union.

THE STEPNEY MEETING BAZAAR.

On Wednesday afternoon the new school-hall attached to the above place of worship in Garden-street, Stepney-green, presented a gay and festive appearance on the occasion of opening the bazaar which has been projected for the benevolent purpose of freeing four of the Congregational churches in East London from the incubus of debt. The large hall was filled with visitors, and each stall was mottoed above by the name of its contributor; thus Burdett-road, Mile End-road, Bruce-road, Sion, Stepney, Wycliffe, Stepney Sunday-school, and suburban stalls, displayed friendly rivalry in the good cause, and effectually helped its success. On the platform were Dr. Moffat, the venerable missionary; Dr. Kennedy, whose

activity in the work is well known; and the Revs. William Tyler, J. Thomas, D. M. Jenkins, W. Atkinson, J. Stockwell Watts, J. Saunders, with Mr. Thomas Scrutton, and others. The ceremony commenced by singing an opening hymn.

Dr. KENNEDY then came forward and stated that in the autumn of 1874 a meeting was held for the purpose of freeing four places of worship from debt, and the result had been the formation of a committee for this object. Up to the present time they had obtained about 2,700*l.* out of 4,500*l.* This bazaar had originated with that committee. He estimated that they had received about 1,300*l.* worth of goods, and looked forward to clearing 1,000*l.* All the goods (said the rev. doctor, causing some amusement by pointing to a tasteful display of pastry and confectionery beneath the platform) are given, and the money received will go to the object in view. One kind friend has sent them sixty dozen of lemonade, and the advice was hardly necessary to his friends the total abstainers to drink as much as they could for the good of the churches. The four churches on whose behalf they were labouring, were represented in the bazaar, Burdett-road and Mile End-road on one side, and Bruce-road and Sion on the other; and there were stalls for suburban help. He had just received the sum of 132*l.* 15*s.* 2*d.* from one suburb, and that in addition to 105*l.* already received from the same source. (Applause.) Mr. Samuda, M.P., had been there to express his sympathy on the occasion, but was obliged to leave for the House of Commons, and before doing so had placed in his hands a cheque for 10*l.* 10*s.* towards the fund. (Applause.) Sir Edmund Currie had also attended, but owing to the absence of Sir Charles Reed, was compelled to leave in order to preside at the meeting of the London School Board. Mr. Ritchie, M.P., was expected, and he had received from that gentleman a very kind letter of sympathy. He had been asked by one friend whether he would take 1000*l.* for it, and on replying that he would, his friend would not accept the risk, and drew out of the bargain. He cordially welcomed them all there as showing their sympathy with Stepney as a missionary church, and believed that he could ask them for their sympathies and apostolic benediction. (Cheers.)

Dr. MOFFAT, whose venerable appearance was the signal for hearty applause, then came forward and said he was suffering from a severe cold. He had been asked to come and show his face, and now that he had obeyed, he felt exceedingly gratified at the appearance of the room, and intense sympathy with the noble object for which it was being used. To get rid of debt was a most important thing. To be in debt was such a serious affair, paralysing the energies and destroying the efficiency of the churches themselves; and to set them free was an object for which he trusted God would grant them success. He could not say whether everyone in connection with these churches had done their duty in the matter, but that was known to God; it was, however, a grand object to relieve them of such a burden, and make them free. He was sure those whom he was addressing could not resist the eloquent and enticing speech of his friend who had just sat down, and would set themselves earnestly and affectionately to accomplish the desired result. What they were going to do had reference to the eternal interests of mankind, and many would be benefited by freeing these chapels from debt. (Cheers.)

Dr. KENNEDY, with reference to the allusion made respecting the four churches, said that each of them had acted nobly in their endeavours in the matter, and acknowledged on behalf of the committee the kind assistance they had received from other churches.

The company then sang two stanzas from the national anthem, led by Mr. W. G. McNaught, after which the Rev. Dr. Moffat duly declared the bazaar open.

The bazaar continued open on Thursday and Friday, and there was a brisk sale of goods. When the sale closed on Friday evening, Mr. Scrutton, the treasurer of the fund, stated that 1,000*l.* had been realised, an announcement which was received with prolonged cheering. Dr. Kennedy tendered his hearty thanks to the many kind friends who had contributed to this most satisfactory result, and intimated that there was probably 200*l.* worth of goods left, which he hoped would be turned into money in the autumn or early in the winter, so that from 500*l.* to 600*l.* were needed to complete their work. The Rev. John Thomas, on behalf of the four churches, acknowledged in fervent terms, their sense of deep indebtedness to Dr. Kennedy, Mr. Scrutton, and their many kind helpers, and the proceedings closed with the singing of the doxology.

Mr. Allen, the member for Newcastle-under-Lyme, preached two sermons on Sunday at Pen-maenmawr Wesleyan Chapel.

Mr. E. Hinchliffe Higgins, of Lancashire College, has accepted the pastorate of the church at Kettering.

The Rev. G. W. Joyce, having accepted the pastorate of the church at Farnham, has resigned that at Tavistock.

Dr. Cairns has now left his charge in the United Presbyterian Church at Berwick to assume the duties of the Chair of the Apologetics and Systematic Theology in the Divinity Hall of the Church.

Mr. George Müller, the venerable founder of the Ashley Down Orphan Houses, who has been preaching in Scotland for some months past, is about to pay another visit to London, and is announced to preach in the Mildmay Park Conference Hall on Sunday next, the 25th inst., and following Sunday, both afternoon and evening.

CHESHUNT COLLEGE.—It will be seen from our advertising columns that James Parsons is to preach the anniversary sermon at Cheshunt on the 29th. It is, we understand, just fifty years since his first service at the College.

EAST DEVON EVANGELICAL ASSOCIATION OF CONGREGATIONAL CHURCHES.—Successful and interesting meetings in connection with the above have been just held at Ottery St. Mary. The Rev. E. S. Bayliffe, B.A., of Tiverton, has been chosen secretary in the room of the late Rev. D. Hewitt, of Exeter.

THE METHODIST NEW CONNEXION.—This body has been holding its annual conference at Dewsbury during the past week. In the course of the proceedings it was reported that the number of members belonging to the denomination was over 24,000, being an increase of nearly 1,000; number of Sunday-school teachers, 10,490; and scholars, 73,000.

THE PRIMITIVE METHODISTS.—The annual conference of this connexion has just been held at Newcastle-on-Tyne. From the chapel report, read on Friday, it appeared that the chapel property was generally in a satisfactory condition, only one case of need being reported. The value of the chapels in the connexion was estimated at 1,831,416*l.*, which had cost 1,750,274*l.* The total debt remaining upon the connexional property was 696,346*l.* The annual chapel income for the year ending December 31, 1875, was 216,201*l.*; the expenditure 201,885*l.* The total accommodation provided is for 763,927 persons, the number of hearers attending the services, 476,909.

YORK STREET CHAPEL, WALWORTH.—The eighty-sixth anniversary of this chapel was held last week, the pulpit being occupied on Sunday by the Rev. Arthur Marsell and the respected minister, the Rev. P. S. Turquand. Dr. Raleigh preached on Monday evening, and on Thursday a tea meeting was held in the schools, over two hundred sitting down to an excellent repast. Later in the evening a public meeting was held under the presidency of Mr. R. S. Faulconer, when the chapel was largely attended. The gathering of ministers was large, and the addresses hearty and congratulatory. The renovation of the chapel has cost 3,600*l.*, but so indefatigably have the friends laboured that only a trivial debt of 40*l.* remains.

NORWICH.—The Rev. G. S. Barrett, prior to leaving Norwich for America, where he is to supply the pulpit of the Rev. Dr. Scudder for three months, preached two special sermons to the church and congregation at Princes-street Church on Sunday week. The church in which he will officiate is one of the foremost of the Congregational Churches in New York, having nearly a thousand members on its church roll, while the building will contain 2,500 persons. In the evening, a prayer meeting, which was largely attended, was held in the church, when earnest prayers were offered for the safety and health of the pastor and Mrs. Barrett, who accompanies him on his journey and for their safe return to Norwich.

THE BUNYAN CHAPEL, BEDFORD.—The Duke of Bedford has just presented to the congregation of Bunyan Chapel, Bedford, a pair of massive bronze gates from the studio of Mr. Frederick Thrupp. The panels are ten in number, and each has a bas-relief illustrative of a scene in the Bunyan allegory. The entire work is probably unique of its kind, and is said by competent judges to be of rare beauty and excellence. The trustees of the chapel have added a handsome stone portico to the building, and made extensive alterations in the vestibule, in order to give a fitting reception to the sculpture. The gates are now in course of erection, and they will shortly be inaugurated by a public ceremony, when the Rev. Dr. Stoughton will deliver an address.

BERKSHIRE.—The anniversary of the Congregational mission to the villages of the Vale of Berkshire was held on June 11 and 15. The Rev. David Martin, of Oxford, preached at Faringdon and Great Coxwell on the 11th, and the Rev. J. Jackson Goadby, of Henley-on-Thames, on the 15th at Fernham Chapel, after which a tea and public meeting was held in a neighbouring barn. Mr. Oliver Gerring, of Badbury Hill, presided. The Rev. J. J. Goadby, T. C. Udall, B. Sackett, J. Jeffries, J. Murray, R. Bamforth, and others took part in the proceedings. An interesting incident in the meeting was the presentation of fourteen copies of Angus's "Bible Handbook" to the voluntary lay preachers who assist in this mission. Two home missionaries also visit and itinerate in the villages.

CONGLETON.—The Independents of this town have decided upon building a more commodious place of worship, the foundation and memorial stones of which have been recently laid by E. F. Bodley, Esq., J.P., and Alderman Radley, J.P. Subsequently there was a tea party and public meeting at the Town Hall, Mr. Bodley in the chair, and addresses were delivered by the Revs. G. B. Kidd, G. J. Allen, and Josiah Hankinson, and other gentlemen. The new place of worship is to accommodate 600 persons, and the entire cost of the land, church, and schools will be 5,500*l.*, towards which 3,000*l.* has been promised, two of the deacons giving half of the amount—viz., Mr. Radley 1,000*l.*

100% a year for five years towards the fund that is being raised. Mr. Dillwyn has given notice that on the motion for the second reading he will move that it be read a second time that day three months.

FATHER IGNATIUS IN DIFFICULTIES.—A strange scene occurred in Norwich on Saturday. Father Ignatius had announced an eight-day mission would be conducted in the building known as the Monastery, Elm-hill, built by him some years ago, and about which there has been some litigation. It has been sold; but Father Ignatius and his monks got into the building, and were holding a service when an attorney and sheriff's officers entered, and requested them to leave. Flowers, lights, and drapery were upon the unfinished altar, before which a monk was prostrate. Father Ignatius wanted to finish the service, and the officers waited half-an-hour while he prayed to the Lord to exert Himself against his enemies. Meanwhile carpenters employed by the attorney were fastening up some doors, and, as Father Ignatius showed no inclination to go, and some assistance seemed likely to be forthcoming on his behalf, the officers carried him by main force out of the building. He preached on Sunday night at an hotel, and has since obtained a summons against the officials.

THE CLERGY AND THE BURIALS QUESTION.—Clergymen nowadays are constantly getting into hot water on matters relating to the burial of the dead. They either will not perform the burial service, or they refuse to allow a tombstone to be erected, or they charge fees alleged to be exorbitant; in fact, justly or unjustly, they come in for an immense amount of vituperation arising from graveyard controversies which are now of almost daily occurrence. At the monthly meeting of the Accrington Local Board on Monday the registrar brought before the members a grievance which existed with reference to clergymen's fees at the cemetery. Two clergymen, it was stated, charged 12s. 6d. each for permission to place a headstone, while another charged one guinea, and an additional guinea for a brick grave. This statement was received with shouts of "ironical laughter" by the board, and led to some strong observations with regard to clergymen generally. "The town," said one member of the board, "had made a cemetery at its own expense as the churchyards would hold no more bodies; and it did not look nice of clergymen following the dead to the cemetery to get their fees." "They follow the dead," observed another member, "like blood-leeches." "Yes," ejaculated a third, "worse than blood-leeches." It was decided ultimately that a vestry meeting should be called to fix the fees, when it is to be hoped the question in dispute will be comfortably arranged. After all it is a question of business not of sentiment.—*Pall Mall Gazette.*

UNIVERSITY TESTS.—**THE HERTFORD COLLEGE CASE.**—In the case of the Queen v. Hertford College, Oxford, the Solicitor-General appeared before the judges in the Queen's Bench Division, on Monday, to show cause against a rule nisi which had been granted for a mandamus to go to the governing body of Hertford College, Oxford, to examine Alfred Isaac Tillyard for the vacant fellowship, the election to which was advertised in December of last year, and to proceed to the election pursuant to the statutes of the college. The Solicitor-General stated that the question was whether Hertford College was a subsisting college at the time of the passing of the University Tests Act in 1871, and came within the clauses applying to subsisting colleges. The donor of the fellowship had given it subject to the condition that the holder must be a member of the Established Church. The Lord Chief Justice said: If the condition of the donor cannot be sustained, surely the endowment falls to the ground, and the money results to the donor? The Solicitor-General said they wished to dispute the question on the point that Hertford College was not "a subsisting college." The Lord Chief Justice remarked that the mandamus was to examine the candidate; they were not bound to elect him. The Act of 1871 was a statute to enable a college to get rid of its disability to elect, not to coerce them to elect any particular person; surely they had a discretion. Mr. Justice Field asked whether if a known immoral person passed first in the examination the college were bound to elect him. The court stopped the Solicitor-General, and called on Mr. Herschell, who supported the rule. Mr. Herschell said the election imposed a declaration of belief upon the candidate. The Act of 1871 applied to all future endowments, assuming a subsisting college. The Lord Chief Justice said: The questions raised are important; our own opinion is against you, but we will make the rule absolute for a mandamus in order that you may raise the question in the Court of Appeal.

THE PONTIFICATE OF PIUS IX.—The Superior Council of the Society of Young Catholic Italy have issued a programme for the celebration of the episcopal jubilee of Pius IX. On the 3rd of June, 1877, the fiftieth year will be completed "since our beloved Pontiff received episcopal consecration in the Basilica of St. Peter in Chains," from the hands of Cardinal Castiglione, who was afterwards raised to the dignity of the tiara under the name of Pius VIII. This episcopal jubilee the faithful are now called upon to be prepared to celebrate "with extraordinary splendour equalling any previous commemoration," in order that the three epochs of the 11th of April, 1869, the 16th of June, 1871, and the 3rd of June, 1877—the sacerdotal and the Pontifical jubilees—may remain famous through the enthu-

siasm shown on those occasions by the Catholic world towards the Pontiff of the Immaculate Conception, of the Syllabus, and of the Œcumenical Council of the Vatican. The programme includes the following:—

To prayers alms are to be added for the Vicar of Christ reduced to poverty and made prisoner by the Revolution, to be presented to him as "obolus" of filial love on the solemn day of his episcopal jubilee.

The loving children of Pius IX., in addition to their "obolus" are to send gifts, the products of their talents in the art or trade they follow. To receive these offerings a solemn exhibition will be opened in Rome. The regulations for the formation of committees in foreign countries will shortly be issued. Medals and diplomas are to be awarded by properly appointed juries among those who contribute to the Vatican Exhibition.

A pilgrimage to be made to the Eudoxian Basilica of St. Peter in Vincoli, where the Pope was consecrated bishop.

The *Voce Della Verità*, commenting on the advance of Catholicism during Pio Nono's Pontificate, says that he has increased the hierarchy all the world over, that he has elevated to metropolitan grade twenty-three Episcopal Sees, has created five other metropolitan Episcopates where none previously existed, and has established 129 new Episcopal Sees, three Apostolic Delegations, thirty-one Apostolic Vicariates and fourteen Apostolic Prefectures.

Religious and Denominational News.

PRESBYTERIAN UNION.

The union between the English Presbyterian Church, and the United Presbyterian Church in England, which was determined upon after long and earnest consideration and deliberation, was consummated at Liverpool, on Tuesday, June 13. The Synod of each body met in one of the churches of their body at ten o'clock, and transacted their final business as separate Synods; at the close of which they each marched in procession to the Philharmonic Hall, the most commodious place of meeting in the town, in which the ceremony of union had been appointed to be carried out. The processions met at the entrance to this building, and mingled as they entered, typical of the union about to be consummated. When the ministers and elders of the two Synods, together with deputations from the Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church of Victoria, and the Nonconformist ministers of Liverpool, had taken their places upon the platform and in the front of the body of the hall, the spectacle presented was both an imposing and suggestive one. The galleries and nearly every available space elsewhere were crowded by the public, to whom admission had been granted by ticket, and as the majority were ladies, their costumes formed a marked and striking contrast to the sombre black of the "Fathers and Brethren." The two Moderators having taken their seats, the business was opened with devotional exercises. A long agenda list of formal business was then gone through; the clerks of the two Synods read minutes of their proceedings with reference to the union; the moderators made declarations and the moderators and clerks signed documents. Then the two moderators extended to each other the hand of fellowship, an example which was followed by the clergy of either Synod, the whole of the vast congregation of ministers and people standing the while, and loud and renewed cheering marked the fact that union had been consummated. The Rev. Dr. Dykes next constituted the Synod of the newly-formed church, "the Presbyterian Church of England," with prayer. Coming next in order of business was the election of a moderator; and on the motion of Rev. Dr. Simpson, seconded by Rev. Professor Lorimer, Rev. Dr. Anderson, of Morpeth, was elected. The Moderator having taken the chair, said that from the imperfection of the human understanding, from the influence of education and habit, and the diversified capabilities of the finite intellect for the reception of truth, entire unanimity could not be secured among all professing Christians in regard to doctrine and modes of worship, and therefore it was expedient that they should constitute separate religious societies, which, though outwardly distinct from one another, might yet maintain their mystical union. But more than that was required of those who were of one mind in regard to doctrine, worship, and church government. They were bound to be one in external organisation. They, as English Presbyterians, or United Presbyterians, had felt the pressure of that obligation forcing them into their present position, and therefore they could not remain content with having the wall of separatism between them lowered so far that they might shake hands over the top of it, as they had for some time been doing. They determined to level it to the ground, and as they were one in aim and object to be henceforth one in name. It was surely not unreasonable to hope that from the increment of power acquired by their corporate life they should be able more effectually to fulfil their mission in England, in confronting the world of unbelief and the multifarious legions of evil. Subsequently addresses of congratulation were delivered by the deputies from the churches before mentioned, and at the adjournment of the synod there was a celebration dinner at St. George's Hall.

The Synod met again in the Philharmonic Hall in the evening; the Rev. Dr. Anderson, moderator.

Further congratulations were received from deputations from various churches, including the Free Church of Scotland. The Rev. Professor CHALMERS, D.D., moved a resolution that the Synod put on record its gratitude to God upon the occasion of the union. He said that a distinguished statesman had recently adverted to disintegration as the leading danger and almost the characteristic tendency of Evangelical Protestantism, and that this had been largely exemplified by the Presbyterian Church. He hoped that Mr. Gladstone would take note that, whatever their history may have been, the movement of the Presbyterians in the present day was in the opposite direction. In the colonies, in America, in Scotland, and now in England, the Presbyterians were learning to refuse to perpetuate differences. They were putting an end to severances, gathering together their scattered resources, and preparing, by the closing of their ranks together, as no other body of Christians did, to act together with precision and force in dealing with the common enemy of Christianity. Their past separations had accomplished the end for which, in the providence of God, they were designed, and taught men lessons that would not be easily forgotten, but had a most important bearing upon the progress of Christian truth. He believed the example of the Union would be fruitful, and he looked forward to the day when in Scotland they would feel that the union of churches was to be prized more than the union of any Church and State. The Rev. W. GRAHAM (Liverpool) seconded the motion. The Rev. Professor JARVIS, D.D., supported the motion. He said that in England, at present, indifference, superstition, and materialism were more rampant than before, and it would be the mission of the united Church to grapple with these enemies. The prospects of the union which had been so happily accomplished had already given a great impulse to the cause of Christ in Northumberland, Newcastle, and Sunderland, and he had no doubt the quickening influence would extend and achieve great results. (Applause.) The motion was adopted in due form.

Mr. HEADLEY (of Bishop Auckland) announced his readiness to give as a thanks-offering a sum of 5,000% a year for five years. The clerk announced that another donor was willing to endow a third chair in the Divinity Hall, and that Mr. Sinclair (of Liverpool) would give a theological scholarship to the value of 30% per year.

On the motion of Mr. H. M. Matheson, it was resolved to initiate a fund applicable to various Church purposes as a memorial of the day's event.

SURREY CONGREGATIONAL UNION.

The summer meeting of the Surrey Congregational Union was held on Wednesday last at the Congregational Church, Guildford. There was a very numerous attendance of ministers and delegates. The proceedings commenced with a devotional service, after which the usual conference for business purposes was held. The chair was taken by W. G. Soper, Esq., B.A., the president of the year. The secretary gave an explanatory statement, and

Mr. W. MARTIN SMITH, the treasurer, reported the balance in hand at the last meeting, 162% 6s. 10d., since which they had received from collections, 183% 17s. 1d.; subscriptions, 62% 11s. 6d.; additional subscriptions, 180%; special donation, 10%; leg-cy, 200%; and other items, making up a total of 779% 7s. 5d. They had paid out on the magazine account, 50% 11s. 7d.; grants, 302% 10s.; for Ewhurst, 27%; ordinary expenses, 6% 11s. 6d.; leaving a balance in hand of 348% 19s. Of this balance, 250% had been placed out at deposit.

The Rev. P. J. Turquand was elected president for the ensuing year. Mr. SOPER gave an admirable address on "Congregationalism in Relation to the Present," for which we regret that space will not allow us to find room. The Rev. J. S. BRIGHT moved that the best thanks of the Union be given to Mr. Soper for his very valuable address, and that the same be printed and circulated amongst the delegates. The Rev. W. JONES seconded the motion, which was put and carried unanimously.

The Rev. W. P. TIDY submitted a proposal to form a fund for ministers' widows, similar to the one existing in the London Congregational Board; but the matter was left to be carried out by private arrangement.

Mr. MARTIN SMITH then read a paper on "Congregational Finance—New Methods." He remarked that it was generally admitted that the present state of finance was inefficient and unsatisfactory. A proposal had been made to amend it by the consolidation of funds, and the establishment of a county finance committee, which should be elected from the union churches, and in whose hands should be invested the administration of the funds, due provision being made that in the expenditure every church interest should be fairly represented. Mr. Smith enforced the scheme at some length, and submitted that by its adoption greater efficiency and economy could be secured than under the present system of finance.

This paper gave rise to a brief discussion, after which several of the Evangelists and Colporteurs employed by the union gave accounts of their work. The ministers and delegates then adjourned to dinner, which was prepared in the Mission Hall, the interior of which had been very prettily decorated with flowers and evergreens. Nearly two hundred persons sat down to partake of this meal, which had been provided by the ladies of the congregation with a completeness of detail that

could not fail to give satisfaction. Mr. Soper presided. Justice having been done to the excellent viands provided, the Rev. J. Hart rose, and expressed, on behalf of the Guildford congregation, their warm welcome of the Surrey Congregational Union once more to Guildford. He trusted the meeting that day would prove a blessing to them spiritually as well as physically, and that whilst the members could enjoy the pure sunshine and the fresh air of the country, they would receive an equal pleasure and benefit in listening to the excellent addresses given them that morning, more especially from that masterly address prepared by their esteemed chairman. At one time he had felt a little anxious, seeing that they now had a metropolitan union, whether some of the churches would not turn their faces Londonwards rather than to the country. (Laughter and "No, no.") Well, he was pleased to find he was so mistaken in this supposition. On these occasions there was one toast to propose, and only one—(laughter)—and that was the health of "Her Majesty the Queen." In relation to that toast he would merely say that nowhere throughout Her Majesty's dominions would they find a more loyal body of men than the Nonconformists of England. (Loud applause.) The company then sang the national anthem. The CHAIRMAN rose and said there were two subjects at that moment claiming very general public attention. One was the subject of popular education, and the other that of Church endowment. When they saw so great a man as Mr. Gladstone drifting into Free Church principles, they might be sure the time was not far distant when an essential change would come over both of these topics. He had to ask them to listen to a resolution to be moved on one of these subjects.

The Rev. T. T. WATERMAN, B.A., then submitted the following resolution:—

That in the opinion of this union the Elementary Education Bill, introduced by the present Government, reverses the policy initiated in 1870, fails to meet the just requirements of the rural districts, and evades the urgent claim for a system of compulsory and unsectarian teaching. Such a measure as the one now before the House of Commons will, in the judgment of this union, interfere with the rights of conscience, particularly in country parishes; and it is objectionable because it delegates to unsuitable bodies the exercise of arbitrary powers, while it lowers and degrades the recipients of a gratuitous education. In the interests of a truly national system of instruction, carried on under public control, this sectarian and reactionary bill ought to be resolutely opposed.

Mr. J. T. PAGAN, as an old reformer, had much pleasure in seconding the resolution, and he hoped that all would rally round the standard which sought in religious matters to give equality to all, and preference to none. As a layman, he felt bound to express his extreme gratification at seeing the large company present that day, representing, as he believed it did, the full Nonconformity power of the county.

The resolution was carried unanimously.

The Rev. J. B. HEARD next proposed a vote of thanks to the Rev. J. Hart, and to the friends of Guildford for the generous hospitality they had displayed, and the efficient arrangements they had made to ensure the success of the meeting. It was the first time, he said, he had had the pleasure of taking part in the proceedings of the Surrey Congregational Union, of which body he was a new member, and he must confess from what he had seen and heard that day, his eyes and those of his brethren would turn to the country rather than to the metropolis. The Rev. A. BUZACOTT, B.A., briefly seconded the motion, which was carried unanimously. The Rev. J. HART and Mr. D. WILLIAMSON briefly acknowledged the compliment.

The company then separated for a time, many enjoying a stroll on the hills in the neighbourhood, and others paying visits to different objects of interest in the town. Tea was again provided at five o'clock in the Mission Hall, and in the evening a public meeting was held, when addresses were delivered—one by the Rev. F. Baron, of Weybridge, on "The Adaptation of Free Churches to meet the Spiritual Claims of the Rural Districts," and another by the Rev. J. B. Heard, M.A., of Stockwell, on "The Worth of the State Church as a Bulwark against Romanism."

The entire proceedings of the meetings were admirably carried out by the committee, amongst whom we must name, in addition to the pastor, the Rev. J. Hart, Mr. David Williamson, Mr. G. C. Davies, Mr. E. Chennell, Mr. F. Lemare, and a numerous body of ladies, whose combined exertions had the effect of eliciting from the visitors a unanimous expression of opinion that the meeting was one of the pleasantest and most successful since the establishment of the Union.

THE STEPNEY MEETING BAZAAR.

On Wednesday afternoon the new school-hall attached to the above place of worship in Garden-street, Stepney-green, presented a gay and festive appearance on the occasion of opening the bazaar which has been projected for the benevolent purpose of freeing four of the Congregational churches in East London from the incubus of debt. The large hall was filled with visitors, and each stall was mottoed above by the name of its contributor; thus Burdett-road, Mile End-road, Bruce-road, Sion, Stepney, Wycliffe, Stepney Sunday-school, and suburban stalls, displayed friendly rivalry in the good cause, and effectually helped its success. On the platform were Dr. Moffat, the venerable missionary; Dr. Kennedy, whose

activity in the work is well known; and the Revs. William Tyler, J. Thomas, D. M. Jenkins, W. Atkinson, J. Stockwell Watts, J. Saunders, with Mr. Thomas Scrutton, and others. The ceremony commenced by singing an opening hymn.

Dr. KENNEDY then came forward and stated that in the autumn of 1874 a meeting was held for the purpose of freeing four places of worship from debt, and the result had been the formation of a committee for this object. Up to the present time they had obtained about 2,700*l.* out of 4,500*l.* This bazaar had originated with that committee. He estimated that they had received about 1,300*l.* worth of goods, and looked forward to clearing 1,000*l.* All the goods (said the rev. doctor, causing some amusement by pointing to a tasteful display of pastry and confectionary beneath the platform) are given, and the money received will go to the object in view. One kind friend has sent them sixty dozen of lemonade, and the advice was hardly necessary to his friends the total abstainers to drink as much as they could for the good of the churches. The four churches on whose behalf they were labouring, were represented in the bazaar, Burdett-road and Mile End-road on one side, and Bruce-road and Sion on the other; and there were stalls for suburban help. He had just received the sum of 132*l.* 15*s.* 2*d.* from one suburb, and that in addition to 105*l.* already received from the same source. (Applause.) Mr. Samuda, M.P., had been there to express his sympathy on the occasion, but was obliged to leave for the House of Commons, and before doing so had placed in his hands a cheque for 10*l.* 10*s.* towards the fund. (Applause.) Sir Edmund Currie had also attended, but owing to the absence of Sir Charles Reed, was compelled to leave in order to preside at the meeting of the London School Board. Mr. Ritchie, M.P., was expected, and he had received from that gentleman a very kind letter of sympathy. He had been asked by one friend whether he would take 1000*l.* for it, and on replying that he would, his friend would not accept the risk, and drew out of the bargain. He cordially welcomed them all there as showing their sympathy with Stepney as a missionary church, and believed that he could ask them for their sympathies and apostolic benediction. (Cheers.)

Dr. MOFFAT, whose venerable appearance was the signal for hearty applause, then came forward and said he was suffering from a severe cold. He had been asked to come and show his face, and now that he had obeyed, he felt exceedingly gratified at the appearance of the room, and intense sympathy with the noble object for which it was being used. To get rid of debt was a most important thing. To be in debt was such a serious affair, paralysing the energies and destroying the efficiency of the churches themselves; and to set them free was an object for which he trusted God would grant them success. He could not say whether everyone in connection with these churches had done their duty in the matter, but that was known to God; it was, however, a grand object to relieve them of such a burden, and make them free. He was sure those whom he was addressing could not resist the eloquent and enticing speech of his friend who had just sat down, and would set themselves earnestly and affectionately to accomplish the desired result. What they were going to do had reference to the eternal interests of mankind, and many would be benefited by freeing these chapels from debt. (Cheers.)

Dr. KENNEDY, with reference to the allusion made respecting the four churches, said that each of them had acted nobly in their endeavours in the matter, and acknowledged on behalf of the committee the kind assistance they had received from other churches.

The company then sang two stanzas from the national anthem, led by Mr. W. G. McNaught, after which the Rev. Dr. Moffat duly declared the bazaar open.

The bazaar continued open on Thursday and Friday, and there was a brisk sale of goods. When the sale closed on Friday evening, Mr. Scrutton, the treasurer of the fund, stated that 1,000*l.* had been realised, an announcement which was received with prolonged cheering. Dr. Kennedy tendered his hearty thanks to the many kind friends who had contributed to this most satisfactory result, and intimated that there was probably 200*l.* worth of goods left, which he hoped would be turned into money in the autumn or early in the winter, so that from 500*l.* to 600*l.* were needed to complete their work. The Rev. John Thomas, on behalf of the four churches, acknowledged in fervent terms, their sense of deep indebtedness to Dr. Kennedy, Mr. Scrutton, and their many kind helpers, and the proceedings closed with the singing of the doxology.

Mr. Allen, the member for Newcastle-under-Lyme, preached two sermons on Sunday at Penmaenmawr Wesleyan Chapel.

Mr. E. Hinchliffe Higgins, of Lancashire College, has accepted the pastorate of the church at Kettering.

The Rev. G. W. Joyce, having accepted the pastorate of the church at Farnham, has resigned that at Tavistock.

Dr. Cairns has now left his charge in the United Presbyterian Church at Berwick to assume the duties of the Chair of the Apologetics and Systematic Theology in the Divinity Hall of the Church.

Mr. George Müller, the venerable founder of the Ashley Down Orphan Houses, who has been preaching in Scotland for some months past, is about to pay another visit to London, and is announced to preach in the Mildmay Park Conference Hall on Sunday next, the 25th inst., and following Sunday, both afternoon and evening.

CHESHUNT COLLEGE.—It will be seen from our advertising columns that James Parsons is to preach the anniversary sermon at Cheshunt on the 29th. It is, we understand, just fifty years since his first service at the College.

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YORK STREET CHAPEL, WALWORTH.—The eighty-sixth anniversary of this chapel was held last week, the pulpit being occupied on Sunday by the Rev. Arthur Marsell and the respected minister, the Rev. P. S. Turquand. Dr. Raleigh preached on Monday evening, and on Thursday a tea meeting was held in the schools, over two hundred sitting down to an excellent repast. Later in the evening a public meeting was held under the presidency of Mr. R. S. Faulconer, when the chapel was largely attended. The gathering of ministers was large, and the addresses hearty and congratulatory. The renovation of the chapel has cost 3,600*l.*, but so indefatigably have the friends laboured that only a trivial debt of 40*l.* remains.

NORWICH.—The Rev. G. S. Barrett, prior to leaving Norwich for America, where he is to supply the pulpit of the Rev. Dr. Scudder for three months, preached two special sermons to the church and congregation at Princes-street Church on Sunday week. The church in which he will officiate is one of the foremost of the Congregational Churches in New York, having nearly a thousand members on its church roll, while the building will contain 2,500 persons. In the evening, a prayer meeting, which was largely attended, was held in the church, when earnest prayers were offered for the safety and health of the pastor and Mrs. Barrett, who accompanied him on his journey and for their safe return to Norwich.

THE BUNYAN CHAPEL, BEDFORD.—The Duke of Bedford has just presented to the congregation of Bunyan Chapel, Bedford, a pair of massive bronze gates from the studio of Mr. Frederick Thrupp. The panels are ten in number, and each has a bas-relief illustrative of a scene in the Bunyan allegory. The entire work is probably unique of its kind, and is said by competent judges to be of rare beauty and excellence. The trustees of the chapel have added a handsome stone portico to the building, and made extensive alterations in the vestibule, in order to give a fitting reception to the sculpture. The gates are now in course of erection, and they will shortly be inaugurated by a public ceremony, when the Rev. Dr. Stoughton will deliver an address.

BERKSHIRE.—The anniversary of the Congregational mission to the villages of the Vale of Berkshire was held on June 11 and 15. The Rev. David Martin, of Oxford, preached at Faringdon and Great Coxwell on the 11th, and the Rev. J. Jackson Goadby, of Henley-on-Thames, on the 15th at Fernham Chapel, after which a tea and public meeting was held in a neighbouring barn. Mr. Oliver Gerring, of Badbury Hill, presided. The Rev. J. J. Goadby, T. C. Udall, B. Sackett, J. Jeffries, J. Murray, R. Bamborough, and others took part in the proceedings. An interesting incident in the meeting was the presentation of fourteen copies of Angus's "Bible Handbook" to the voluntary lay preachers who assist in this mission. Two home missionaries also visit and itinerate in the villages.

CONGLETON.—The Independents of this town have decided upon building a more commodious place of worship, the foundation and memorial stones of which have been recently laid by E. F. Bodley, Esq., J.P., and Alderman Radley, J.P. Subsequently there was a tea party and public meeting at the Town Hall, Mr. Bodley in the chair, and addresses were delivered by the Revs. G. B. Kidd, G. J. Allen, and Josiah Hankinson, and other gentlemen. The new place of worship is to accommodate 600 persons, and the entire cost of the land, church, and schools will be 5,500*l.*, towards which 3,000*l.* has been promised, two of the deacons giving half of the amount—viz., Mr. Radley 1,000*l.*,

and Mr. Maskery 500*l.*, leaving a balance of 2,500*l.* short. The congregation is composed largely of the operative class. The pastor is the Rev. Joseph Moore, formerly missionary to Tahiti, but for the last twenty-eight years Congregational minister of Congleton.

SUNDERLAND.—The church worshipping at Fulwell Chapel, Sunderland (the Rev. J. S. Swan, pastor), have commenced the erection of a new edifice, to be known as Emmanuel Church, which will accommodate from 350 to 400 persons, and will cost about 1,600*l.* The foundation-stone was laid on the 6th inst., by Johnson Harle, Esq., of East Boldon Grange. Andrew Common, Esq., J.P., who presided at the evening meeting, mentioned that the Independents possess eight places of worship in Sunderland and the suburbs. While the State Church, which claimed to be national, should have provided accommodation for 58,000 persons, it had as yet provided for only 11,200. The Revs. O. Davies, J. K. Nuttall, S. S. Hodgson, M. Gray, H. Martin, A. Smith (Baptist), and J. S. Swan took part in the meeting.

LEICESTER.—Special services, to celebrate the third anniversary of the recognition of the Rev. J. Morley Wright, as pastor of Bond-street Church, Leicester, were held on June 11 and 12. The services of Sunday were conducted by the pastor of the church, who preached on "The Great Aim of the Ministry," and on "A Three Years' Ministry." At the public meeting, held on Monday, addresses were delivered by the Revs. L. Lewellyn (Harvey-lane Baptist Church), on "Systematic Giving"; S. Lambick (Oxford-street Church), on "The Christian's Duty in the World"; A. Mackennal, B.A., (Gallowtreigate Church), on "The Religious Struggle of the Present Day"; and by the Revs. J. Rutherford, B.D. (St. Stephen's Presbyterian Church), and Thomas Mays, of Nottingham, formerly of Ashby-de-la-Zouch. The Rev. J. Morley Wright in the course of a subsequent speech said that their whole life together as pastor and people had been marked by thorough sympathy, and cordial good understanding and heartiness. All their enterprises had flourished. Both church and congregation had largely increased. The whole of the chapel property was entirely free from debt, and the entire expense of cleaning, painting, &c., which had been so thoroughly done a few months ago, had been at once and fully met. There was not one man in his church who had ever sought in the slightest degree to restrain either his opinion or his word. There was no position of which a man need be more proud than to be the voluntary minister of a voluntary church.

CARMARTHEN.—**OPENING OF THE PRIORY CONGREGATIONAL CHURCH.**—This new and handsome place of worship was opened for public worship at the end of May, services being held on the 28th, 29th, and 30th, "as is usual on such occasions" (says the *Carmarthen Express*) "several of the most gifted and eloquent of the denomination in Wales were present. The following ministers preached at the respective services:—The Revs. R. W. Roberts, Ystradgynlla; G. H. Roberts, Priory-street; R. Rowlands, Llansant; O. R. Owen, Glandwr; D. E. Jones, M.A., Cana; J. Thomas, Pontardulais; L. Probert, Portmadog; and Professor Thomas, Bala. The names of the above ministers are quite sufficient to indicate to all those who belong to the denomination the character of their sermons, and for the information of others we will only remark that the services were throughout of a most impressive and eloquent description. And as to the attendance it was something marvellous, for at nearly every one of the series of services, the chapel was crowded almost to suffocation; even the lobby near the front door was crammed with eager listeners. The devotion, too, with which our Welsh congregations adhere to the cause of their church is amply attested by the fact that the collections and contributions amounted to no less a sum than 600*l.* This result must be most satisfactory to the respected minister of the church, the Rev. D. Cadvan Jones, whose comparatively great undertaking has so far been satisfactorily accomplished." This new place of worship, which is in the Byzantine-Gothic style, has been erected at a total cost of 2,000*l.*, and provides accommodation for about 600 persons. Underneath the chapel, on the basement, is a spacious schoolroom, capable of accommodating at least 400 persons, which will be used for Sunday-school and week night services. The building altogether is an ornament to the town. The prosecution of the work is mainly due to the perseverance and earnestness of the Rev. D. Cadvan Jones, who has for several years carried on his town ministrations in a schoolroom close by, but his congregation having increased so largely it was necessary to provide much larger accommodation. We wish the rev. gentleman (says the *Carmarthen Express*), all possible success, and trust that his ministrations in this new chapel will be productive of the best results.

AMERICAN RELIGIOUS SOCIETIES.—The American correspondent of the *Weekly Review* writes—"The annual meetings of the leading religious associations are very gratifying, considering the trying year through which they have passed. Some of them, however, have suffered from this cause. The fiftieth report of the American Home Missionary Society shows that its receipts have been 62,126*l.*, and expenditures 62,000*l.* The number of ministers in its service has been 979; the number of congregations and missionary stations supplied, 2525; the number of pupils in Sabbath schools, 85,370. Ninety-two churches have been organised during the year, and 202 churches report revivals, with

6,267 conversions. The annual report of the American Bible Society, whose sixtieth anniversary has been celebrated, was, if anything, a more interesting one than usual. During the past year the receipts have been 105,450*l.* and expenditures, 107,857*l.* Expenditures have been made during the year to promote versions of the Scriptures in Japanese, Turkish, and Azerbaijan, and to aid in the circulation of the Scriptures in France, Russia, Germany, Austria, Norway, Sweden, Turkey, Asia Minor, Syria, Persia, India, China, Japan, Mexico, South America, Africa, the West Indies, and the Islands of the Northern Pacific. No less than 850,470 copies of the Bible have been issued during the past year, making the immense total of 33,125,766 copies issued by the society since its foundation. The fifty-first annual meeting of the American Tract Society has been held. The annual report showed that during the last year the number of new publications was sixty-one, of which thirty-six were volumes. Six periodicals are also issued. The amount of grants of publications was 9,640*l.* The total resources of the society for the year were 100,916*l.* and expenditures, 100,161*l.* During the year 229 colporteurs were employed. For printing in foreign lands 724*l.* was appropriated. One of the most interesting fields of Christian work is that known as the City Mission. The annual report shows that there are five missionary stations and thirty missionaries; during the year 93,719 missionary visits were made, 675,000 tracts distributed; 1,304 children were led to Sabbath schools, and 224 to day schools; 619 persons were induced to join Bible classes; 6,912 persuaded to attend churches and missions; 720 to sign the temperance pledge. The aggregate attendance at the mission services, 209,431. Aid and employment in various ways were furnished to hundreds, and 1,500 families were aided at their homes with means specially furnished for that purpose by the benevolent. The expense of conducting has been only 2½ per cent. of the income.

HAWKSTONE HALL, KENNINGTON-ROAD.—In our last number we gave a pretty full report of the proceedings connected with the opening of this handsome and commodious building, which has been erected on the ground adjoining the Rev. Newman Hall's new church. The proceedings of Monday were followed up on Wednesday by a public meeting presided over by the Lord Mayor, who expressed his gratification at the establishment of the hall in the interest of the moral and intellectual benefit of the working classes. Although he did not wholly approve of the extreme views of the testotallers, he paid a high tribute to the work and example of the Rev. Newman Hall. Anything that tended to keep men out of a public-house would do immense good. He trusted the building would prove a benefit to the neighbourhood. (Loud cheers.) Mr. Locke, M.P., offered a few remarks, and was followed by the Rev. G. M. Murphy, who said the hall would be a kind of Rowland Hill in bricks and mortar. Alderman Sir J. C. Lawrence, M.P., in moving a vote of thanks to the chairman, said he knew Mr. Newman Hall would not allow any one to be idle with whom he had to do, and the people connected with Rowland Hill's chapel were noted for the way they threw themselves into every good work. The motion having been seconded by Mr. Cornelius Ruck, and the Lord Mayor having returned thanks, the meeting closed. A public supper in the hall followed, and there was a large attendance. In the unavoidable absence of Lord Ebury, the Rev. Newman Hall presided, and gave the various loyal and other toasts in the shape of sentiments. After a short address from Mr. Morgan Lloyd, M.P., the chairman gave an explanation of the objects they hoped to promote in that building. He was followed by Dr. David Thomas, who said he admired the perseverance, the energy, and the taste which had enabled Mr. Hall to raise so magnificent a structure as Christ Church, which he considered was an honour to the free churches of the country. The Rev. Joshua Kirkman (St. Stephen's, Hampstead), also wished them God-speed, and hoped the new church would be the means of uprooting prejudice and exclusiveness. Capt. Vine Hall, the Rev. P. J. Turquand, and Sir John Bennett added their expressions of sympathy. The last-named speaker, who said, amid much laughter, that he should have been at Ascot that day if he had not thought he should be better there in that hall, expressed his opinion that the work in which they were engaged was a good, a righteous, and almost sacred work in its highest, noblest, and best essentials, and he could only wish that happiness and success might rest upon it in the future. (Cheers.) After a few words from the Rev. John Foster, of Claylands Chapel, Kennington, and the Rev. Samuel Minton, the Chairman referred to the attention and ability which had been shown by the architect of the church and hall. The building was one of no common order, and Mr. Gladstone and the Earl of Shaftesbury, who had been over it lately, had expressed their surprise that it had been erected for 45,000*l.* A vote of thanks to the chairman was passed with cordial cheers. A list of donations was announced amounting to 164*l.*

WOLVERHAMPTON.—In connection with the removal of the Rev. T. G. Horton, who has accepted the pastorate of Salem Chapel, Bradford, a farewell tea and public meeting was held early on May 30 in the schoolroom of Queen-street Chapel, Wolverhampton, which was prettily decorated. There was afterwards a well-attended public meeting in the chapel, Mr. S. S. Mander, one of the deacons, in the chair. Many of the ministers

of the town and neighbourhood were present. The Chairman, in his opening speech, expressed the general regret at the retirement of their minister, after his fourteen years of service. He stated that during Mr. Horton's pastorate there had been received into fellowship 582 persons, fully 100 of whom are now among the most active and useful workers of the church. There had been raised for all purposes at Queen-street Chapel, on an average, considerably over 2,000*l.* a-year; in addition, a large amount had been raised in the villages, to which the Queen-street people have given largely. There had been uninterrupted peace during his ministry, and with regard to Mr. Horton's work outside his own special sphere, it might truly be said that he had never kept back his hand from any public movement where opportunity had offered for advocating principles of Nonconformity or Liberalism, or for promoting the public good; and he had won the confidence and esteem of all parties. (Applause.) Mr. Horton was leaving them; and was leaving them at his best. Mr. T. Bantock, in a eulogistic speech, offered for Mr. Horton's acceptance a handsome silver tea and coffee service, a salver, and other articles, upon which was a suitable inscription—

Presented to the Rev. T. G. Horton by the members and congregation of Queen-street Chapel, Wolverhampton, as a memorial of his fourteen years' faithful ministry, and as a mark of loving appreciation and regard. May 30, 1876.

Addressing himself to Mr. Horton, the speaker said: We desire on behalf of the church and congregation to express to you our affection and respect for yourself, and our thankfulness that so much peace and prosperity have been maintained amongst us during the time you have been our pastor. Our earnest desire is that the Divine blessing may rest upon you and yours, and that you may have a large amount of success in your future labours. (Cheers.) After similar expression of feeling by Mr. Stevens and Mr. Norton, Mr. John Shaw, in a sympathetic speech, presented Mr. Horton with a timepiece, from the younger members of the church. Subsequently the Rev. R. Ann, of Handsworth (President of the Staffordshire Congregational Union) addressed the meeting. He said they had had in their midst a man of eminent piety who had presented to the people those great eternal principles of their holy religion. Mr. Horton was also a true Nonconformist, and he had been looked up to as a leader in the county, and a resolution had been passed at a recent meeting of the Staffordshire Congregational Union recognising Mr. Horton's labours for the evangelisation of the county, and he could bear testimony to the readiness of his friend at all times to promote the good of his fellow men. (Cheers.) Mr. Gould, the Rev. Mr. Evans, Mr. Page, and Mr. Irving followed with short speeches, after which Mr. Horton responded with much emotion, thanking his friends for their kind remarks and good wishes. His only wish in whatever sphere he was was to live to be useful. With regard to the church he was leaving behind him, he should always pray over it that all possible prosperity may attend it. He trusted that a true spirit of unity might increase more and more. He would warn them against a practice which was growing up in many congregations, and that was the attendance at the Lord's house only once on the Sabbath; and he would also say cultivate a mutual interest in one another as Christians ought to do. He hoped, in the selection of another minister, they would choose one of God's own choice, and if that was the case then they need not fear. He asked them to be true to their Nonconformist principles. Sometimes when there was a change of ministers, many leave and go to the Church of England. He warned them against that, but their quarrel was not with the religion of the church but with the existence of a link which is injurious between the religion and the State. (Applause.) In conclusion, he asked them to be evangelical in all their doings. He wished them all good-bye. (Applause.) The usual votes of thanks concluded the proceedings of the evening.

THE LATE REV. JOHN KELLY.—In an interesting obituary notice of the above venerable minister, who had attained the advanced age of seventy-five, the *Liverpool Mercury* says—"Mr. Kelly began, continued, and terminated his ministerial labours in connection with one church, commencing his labours as far back as 1829. During the long interval himself and his people did much to establish other churches in the neighbourhood. On the 14th of September, 1850, the jubilee of the church, and the completion of the 21st year of Mr. Kelly's ministry was celebrated by a social meeting held in Crescent Chapel, and attended, amongst others, by the Rev. Dr. Raffles, the Rev. J. Angell James (of Birmingham), the Rev. C. M. Birrell, the Rev. Dr. Loxton, etc. On that occasion a purse containing 160*l.* was presented to Mr. Kelly, and several powerful addresses were delivered. Nothing specifically striking or calculated to create excitement in the religious world characterised the remainder of Mr. Kelly's ministry. It was that of a clear-headed, right-hearted, conscientious man, pursuing the discharge of his high functions, having regard rather to the approval of his conscience and the favour of his Master than to the evanescent charms of public flattery. At the same time he ever recognised the worth of the esteem and good opinions of those amongst whom he laboured, which it was his privilege for many years to enjoy. In 1873, Mr. Kelly finding the infirmities of age creeping upon

him—though his intellectual faculties were unimpaired—brought his ministerial labours to a close, and on the 28th of September in that year he preached his farewell sermon to the congregation over which he had so long presided. Yet it was not the same, for comparatively few of those with whom he was associated in his early public career were present at its close, a new generation having succeeded the congregation which originally assembled in the Crescent Chapel. As soon as the intention of Mr. Kelly to retire from the ministry became known, a wish was expressed that some substantial proof of the esteem in which he had so long been held should be presented to him. The project was taken up very warmly; and, at a public meeting held on the 14th of October, 1873, presided over by the Rev. Alexander Raleigh, D.D., of London, an address and a cheque for 2,700*l.* were presented to Mr. Kelly. Although Mr. Kelly's stated labours were thus terminated, he did not retire from the active duties of the ministry until a comparatively short period previous to his death, his services being always at the command of neighbouring ministers, by whom he was most highly esteemed. As an evidence of the affection entertained for Mr. Kelly by the ministers and deacons of the Independent churches in Liverpool, it may be mentioned that at the quarterly meeting of the association of ministers and deacons held in the committee-room of William Henry-street schools, on the 7th of October, 1873, after reference had been made to the retirement of Mr. Kelly from the pastorate of the Crescent Chapel, a highly complimentary resolution was passed, on the motion of Mr. William Crossfield, seconded by the Rev. James Wishart. In the Lancashire Independent College Mr. Kelly always took a most lively interest, knowing, as he did, the important influence which that institution was likely to exert upon the efficiency of the ministry in this part of the kingdom. The soundness of his theological views, the wisdom and maturity of his counsels, and the paternal character of his advice rendered his association with the college a valuable and important matter in connection with the Dissenting interests not only of Lancashire but of the kingdom generally. As a preacher, Mr. Kelly was not in the ordinary acceptance of the term a "popular" man. His sermons were the result of thoughtful meditation, but they were dry, argumentative, prolix. Whilst affording to others the fullest opportunity of entertaining and expressing their opinions, Mr. Kelly clung to his views of truth and church polity with a tenacity which could spring only from a deep conviction of the soundness and correctness of the opinions which he entertained. As a pastor, Mr. Kelly was highly esteemed, and nowhere was his Christian character or the tenderness of his sympathy so thoroughly appreciated as in the chamber of affliction or by the side of the dying. Soon after Mr. Kelly's retirement from the ministry he left Liverpool for a season, in search of the rest to which his long life of labour had entitled him; but it soon became apparent to his friends that his career was hastening to a close, and that the feebleness of old age was rapidly overtaking him. After an absence of some time, he returned to his residence in Richmond-terrace, where he gradually declined, and yesterday he peacefully passed away. Mr. Kelly, who had been a widower for a few years, has left a son and two daughters.

Correspondence.

SCHOOL FOR THE SONS OF MISSIONARIES.

To the Editor of the Nonconformist.

SIR,—I beg to thank you for your kindness in giving publicity to my former letter on the subject of the Home and School for the Sons of Missionaries at Blackheath. The meeting referred to in that letter took place on Wednesday last. There was present a considerable number of subscribers, and I am happy to say that the feeling expressed was strongly against the closing of the school. It was resolved to adopt measures without delay to remove the present debt, and to increase the annual income. For these purposes a sub-committee was appointed. Meantime, to meet the urgency of the case, I have applied for help to several friends, and have met with sympathy and encouragement. Other members of the committee are at work for the same object.

Permit me to renew my appeal to the friends of missions for aid in this cause. Let it be understood that we need immediate assistance to the extent of 450*l.* or 500*l.* for the efficient and comfortable working of the institution. We want moreover a decided increase in annual subscriptions.

We desire that the school may become increasingly a real expression of the interest of the home churches in our beloved missionary brethren and their noble work. We wish them to know and to feel that while they are faithfully labouring to bring souls to Christ in India, Africa, the South Seas, and elsewhere, we will watch over the education of their sons, instruct them in Christian truth and duty, and at the end of their curriculum do all we can to facilitate their entrance into the

Christian ministry, or into secular life, as the Providence of God may direct.

I have only to add that I shall be most glad and thankful to receive donations and subscriptions from any friends who are able and willing to help us.

Yours truly,

JOSEPH BEAZLEY.

13, Paragon, Blackheath, June 17, 1876.

THE CHRISTIANS IN TURKEY.

To the Editor of the Nonconformist.

SIR,—I trust you will kindly grant me a small space in your columns, in order to place before your readers the objects of "The League in Aid of the Christians in Turkey," and of which the Right Hon. Earl Russell, His Eminence Michael, Archbishop of Belgrade, Mr. Hugh Mason, J.P., and Mr. Samuel Morley, M.P., are patrons. Those objects are:—

FIRST.—TO ASSIST IN RELIEVING THE DISTRESS ARISING OUT OF THE WAR IN BOSNIA, THE HERZEGOVINA, AND BULGARIA.

There are at present about 150,000 fugitives—old men, women, and children—who have been driven from their homes by Turkish oppression, and have sought shelter in Serbia, Croatia, Dalmatia, and Montenegro. The condition of these unfortunate people is pitiable, and their sufferings very great; but their sufferings will be still more intense when they return to their villages, as they will find only burnt homesteads and devastated fields. They will then be in reality without either food, clothing, or shelter.

SECONDLY.—TO AID THE CHRISTIANS OF TURKEY IN OBTAINING THEIR FREEDOM FROM MUSSULMAN OPPRESSION.

The Crimean War cost this country upwards of one hundred millions sterling, and, at a very moderate estimate, sacrificed the lives of one million of human beings. The support given subsequently to Turkey has resulted in bringing misery and want into thousands of English homes, and in riveting the chains of slavery more firmly round the necks of the Christian subjects of the Porte. While all Europe now sympathises with the oppressed Christians in Turkey, the English Government stands alone in its support of the oppressors. The correspondent of the *Times*, in a telegram dated June 2, says:—"The day before yesterday English men-of-war landed at Durazzo a cargo of guns and rifles for the Turkish troops; at the same time an advance of £30,000 sterling was remitted to Mukhtar Pasha by way of Ragusa"; while, on the other hand, it is reported that three English men-of-war are cruising off the South Dalmatian coast, to prevent cargoes being landed in the Christian interest. This open support of the Turks, and equally open hostility to the Christians, is a disgrace to the English nation, and it is time that the British public should disavow their concurrence in a policy which is certainly tending to involve this country in an expensive, a useless, and an inglorious war.

Public meetings, promoted by the league, have already been held in Manchester, Birmingham, and Edinburgh, and it is intended to hold further meetings in the principal towns in England, Scotland, and Ireland, with the hope that when the public are fully informed upon the actual condition of the oppressed Christians in Turkey, as well as upon the fanaticism, corruption, and barbarism of their Mussulman tyrants, the British public will unmistakably declare their sympathies with the down-trodden victims of Turkish misrule, and their determination that England shall not be again dragged into a war for the hopeless object of restoring the rotten fabric of Turkish power.

With what hope the Christians in Turkey look to this country for sympathy will be evident from the following letter recently received from His Eminence Michael, Archbishop of Belgrade, Metropolitan of Servia:—

Belgrade, May 17, 1876.

Dear Sir,—I have great pleasure in informing you that I have received the cheque for 100*l.* sent to me in your letter of the 9th inst.

I, as the President of the Board for the Relief of Suffering Christians, wish I could convey to you the great importance which is here given to the movement in England on behalf of the suffering Rayahs. It is hailed as a sign of good promise. Christians in Turkey know well that when once the attention of the English people is drawn to the misrule of the Turks in the Balkan Peninsula, the generous heart of that great nation will prompt it to be among the most active friends of the suffering Christians who are struggling for life and freedom. Praying God that He may bless abundantly your efforts and those of your compatriots in the charitable and righteous cause, and thanking you and all your friends for what has been already achieved, I remain, dear Sir, your faithfully,

MICHAEL,

Archbishop of Belgrade, Metropolitan of Servia.

To J. Lewis Farley, Esq.

Subscriptions towards the object of the League are earnestly requested, and may be paid:—In Manchester—to Mr. Chancellor Christie, M.A.; W. Mather, Esq.; Hugh Mason, Esq., J.P.; J.P.,—Thomasson, Esq.; Rev. S. A. Steintal; Samuel Watts, Esq.; Thomas Windsor, Esq.; Rev. F. C. Woodhouse. In Birmingham—to J. S. Wright, Esq., J.P.; W. F. Callaway, Esq.; George Dawson, Esq., M.A.; Mr. Councillor Pattison. In Edinburgh—to Mr. Councillor John Clapperton, Rev. Dr. Murray Mitchell, and Mr. Bailie Rowatt. In London—to Messrs. Drummonds, bankers, Charing

Cross, S.W. To the following members of the Council—the Rev. Wm. Denton, M.A., 22, Westbourne-square, W.; Aug. C. Marzetti, Esq., 2, South-buildings, Clapham Common; the Rev. Thos. Hugo, M.A., rector of West Hackney, N.; P. Lutley Solater, Esq., F.R.S., 44, Elvaston-place, Queen's Gate, S.W.; Willis Nevins, Esq., St. George's Club, S.W.; James Shaw, Esq., 19, Milton-street, E.C., or to your obedient servant,

J. LEWIS FARLEY, Sec.

12, Great Winchester-street, E.C.

P.S.—Perhaps you will also permit me to say that a memorial to Lord Derby, Secretary of State for Foreign Affairs, lies at this office for signature, praying his lordship to abstain, in the interests of peace, from giving any support, moral or political, to the Turks. I shall be glad to receive communications from gentlemen authorizing me to attach their signatures to this memorial.

LORD SANDON'S EDUCATION BILL.

DEBATE IN THE HOUSE OF COMMONS.

In the House of Commons on Thursday Lord Sandon moved the second reading of the Elementary Education Bill.

Mr. MUNDELLA moved as an amendment to the second reading a resolution declaring that no bill for improving the elementary education of the people will be satisfactory unless it embodies the recommendations of the Factory and the Workshops Acts Commissioners relating to the compulsory attendance of children at schools. Wherever School Boards exist he maintained the educational work of the country was well done; and he took occasion to compliment the noble lord on the loyal position he had taken up with regard to those boards. Where, however, there were no school boards they had absenteeism, irregularity, and all the evils that follow in their train. (Cries of "No, no.") Outside the boroughs the noble lord proposed to place education under the boards of guardians—bodies elected for a different purpose, and which had no educational proclivities. They were elected on the basis of property, and they included as *ex officio* members the unpaid magistrates and the clergy—gentlemen generally very much opposed to education. (Loud cries of "No, no.") The county magistrates of this country, as a rule, hated education. ("No, no.") Conservative members outside the House did not hesitate to say the same thing. At present the *ex officio* members generally did not take much interest in the work of the guardians now that it mainly had to do with the administration of relief—"No, no."—but now the magistrates and clergy would have every inducement to attend, in order to bring their influence to bear on education. (Opposition cheers.) Then, by way of "simplicity and uniformity," the noble lord introduced new districts and new areas which did not always agree with those of towns. At Nottingham, for instance, the board of guardians had jurisdiction over some rural districts, but the town was under a school board; so that while they could do nothing in the town they were all-powerful in those outlying districts. In Sheffield they had two school boards, but the board of guardians included the whole town, plus a small parish hard by in Derbyshire, and thus, while the Sheffield Board had nothing to do with education in the town, it could direct this small village in Derbyshire. In fact, there were, according to official information, only two counties in England in which the unions did not embrace portions of neighbouring counties; and there was a union in Northamptonshire which comprised parishes in no fewer than six or seven counties adjacent. The great blot, however, in this part of the bill was that so far from conducting to uniformity, it set up a lower standard for these new districts than was established elsewhere. He maintained that in all the respects to which his notice referred the bill reversed the principle not only of the Act of 1870, but of all the subsequent steps taken in the same direction. The policy of the Act of 1870 was to fix the responsibility of the education of the child upon the parent. But by the Act of 1874 considerable hardship was imposed upon Lancashire and Yorkshire and the textile districts, because it declared that children were not to be employed until they had passed an absolute standard, and unless they could do that they were to continue to work upon half-time until they were fourteen years old. The effect of the present bill would by no means remedy that grievance, because it would allow children to work in local industries before they were ten years old, whereas if they went into the factories before that age they would only be permitted to work half-time. He complained that the present bill did not adopt the recommendations of the commissioners who reported upon the subject last year. To him it seemed as if the Report of that Commission had been set aside to suit mere party exigencies. The bill only adopted one of the recommendations of the commissioners—viz., that no child should be employed until it had reached the age of ten years. He should like to know what sort of education they were likely to have under the bill? There would have been some sense in it if the bill had enacted that when children were not at work they should at least be at school. No reasonable objection could be urged against such a provision. But apart altogether from such considerations, he wanted to know why a distinction should be drawn between England and Scotland, and, for the matter of that, between urban England and rural Eng-

gland? Why should the urban part of the kingdom have a good system of education and the rural a bad system? It was all very well to talk of the feeling against compulsory education, but the opposition to that system did not come from the labourer or the artisan. (Hear.) The other day they were told that the ignorance of the agricultural labourer disqualified him for the franchise; but as they knew they could not much longer keep him out of the franchise, why did they not take the earliest opportunity of qualifying him for its exercise by education? (Hear.) He hoped they would hear no more about the expense of education. He found that the State of Massachusetts alone had raised during the last five years by local taxation for the maintenance of schools 5,462,000 dols. per annum, or more than a million a year more than had been raised here by the Government and by means of voluntary effort, and that amount did not nearly cover the expense of education in Massachusetts alone. In Pennsylvania the sum raised had averaged between 6,000,000 and 7,000,000 dollars a year; and similar amounts had been contributed by other States. He hoped the noble lord would not identify his name with a bill which would hang up the question of education for several years to come, and which would have to be repealed as a failure when two millions of children had lost their only chance of education. (Hear, hear.)

Mr. ASHLEY seconded the motion, and spoke in favour of direct compulsion and of making parents responsible for the education of their children, and characterised the bill as reactionary. The discussion was continued by Mr. Ridley, Lord F. Cavendish, Mr. Heygate, Colonel Makins, Mr. Evans, and Mr. Onslow.

Mr. D. DAVIES disapproved of the bill. He did not believe boards of guardians and town councillors would take the trouble to get children into the schools. Without compulsion at least a million children would still be left out of school. The effect of the bill would be to compel the agricultural districts to assist in the education of the towns. It was no use to waste money on schools and teachers unless they could get the children. (Hear, hear.) In Wales there could not be a school for every denomination, and yet in the Church of England schools there a catechism published by the "Church of England Extension Association" was used, which taught that it was wrong to join in the worship of Dissenters.

Mr. ONSLOW was of opinion that the bill was as good a one as could be passed at the present day.

Mr. PLAYFAIR admitted the bill was an improvement in many respects, and would work well where parents were intelligent and disposed to do their duty. But with careless and negligent parents he showed that the manner in which the principle of indirect compulsion was applied would postpone the time at which the child would go to work. All experience was favourable to direct compulsion; but the working of indirect compulsion was not so encouraging. The provisions as to "waistrel children" would offer a great temptation to the boards of guardians to save the rates by sending children to the industrial schools, which were supported from Imperial taxation. He also was of opinion that, by accepting Mr. Forster's amendment, the Government might make the bill useful and acceptable.

Mr. BIRLEY said that, speaking individually, he should have no objection to see the substance of these amendments incorporated in the bill, but he recognised the importance of proceeding with caution. The experience of all large school boards had shown them that it was necessary to apply the principle of compulsion cautiously when they were dealing with the lowest class of children. He regretted there was no provision in the bill for religious education; but it was a well-drawn, honest measure, and the arguments urged against it confirmed him in his favourable estimate of it.

Lord R. Montagu, Mr. Pell, and Mr. A. Mills having made some remarks,

Mr. DIXON said he could not accept the bill, even if the amendment of the member for Sheffield was agreed to. He thought a considerable number of other amendments were required. While he did not wish to say one word against the provisions of the bill with reference to indirect compulsion, he must say they were of the most severe and stringent character. So severe and stringent that if they stood alone, he, for one, much as he was in favour of compulsion, would hesitate before he could give his vote for them. He thought it would be much better to give to selected local authorities the power of passing by-laws making it altogether obligatory upon them to enforce the principle of compulsion. In its present form the bill would not satisfy the Nonconformist section of the community. One result of this bill being carried would be a revival of animosity against the prevailing sect, viz., the Church of England. (Cries of "Oh, oh.") The Nonconformists being dissatisfied, they would take care, the moment they found a change of administration—(Conservative laughter)—to make it a condition of an incoming Liberal Government that the obnoxious provisions should be removed—(laughter)—and they would insist upon an unsectarian school for every school district. (Ironical cheering.) That they would ask; that in his opinion they would get; and they would probably ask a great deal more. (Cheers and counter cheers.)

Mr. A. MILLS was not at all alarmed by the predictions of the last speaker. The words "unsectarian education" he never could understand, and he believed the country would have supported the

Government in this measure if they had recognised in some form or other the duty of Christian education. (Hear, hear.)

Mr. WALTER said he was of opinion that the religious difficulty had no practical existence, except for political and party purposes, and despaired of satisfying those who put it forward, except by disestablishing and secularising the 10,000 or 15,000 schools of the Church of England. As for the amendment, though he should have preferred a more direct form of compulsion, he objected to importing into the bill recommendations from the royal commission without being told what they were. There would not be so much difficulty about compulsion as about regular attendance, and the board of guardians, he believed, would be the natural authority to carry out the measure in the rural districts.

After Mr. MARK STEWART had spoken a few words, Mr. KAY SHUTTLEWORTH moved the adjournment of the debate. Mr. FAWCETT took the opportunity of complaining that no member of the Government had answered the speeches of the opponents of the bill.

Mr. DISRAELI replied that, in a measure of this kind, it was usual for the Government to hear all that could be urged *pro* and *con*, and Lord HARTINGTON retorted that if the Government desired so full a discussion, of course they would not object if a further adjournment were moved on Monday. After this brief altercation, the debate was adjourned until Monday.

The debate was resumed on Monday evening by Mr. KAY SHUTTLEWORTH, who canvassed the details of the bill in a committee speech of great minuteness, with copious quotations from blue-books, &c., and concluded by declaring that, though the bill had many faults, he was for improving it rather than rejecting it.

Mr. HARDY, addressing himself first to the complaint made on a previous occasion that no member of the Government had spoken, pointed out that the principle of the bill, so ably expounded by Lord Sandon, had not been attacked, and that the debate had been one of criticism, in which the Opposition had been fully answered by independent members. Commenting on Mr. Mundella's amendment, he said that the Government had come to the conclusion that the direct compulsion recommended by the royal commission was not the best form of dealing with this question. Moreover, the point of general compulsion was not referred to the commission, and they had not taken evidence which justified them in making such recommendation. The public mind, he maintained, was not ripe for direct legislative compulsion, and this bill, following the lines of the Act of 1870, went as far as public opinion would justify in enforcing direct parental responsibility. Dealing next with the Nonconformists' objections, Mr. Hardy vindicated with much earnestness and eloquence the claims of the voluntary schools, but contended that there was nothing in the bill which gave them an advantage over the board schools. The bill, proceeding by moral suasion, would be more efficient in promoting education than if it were surrounded by the terrors of the law.

The O'CONNOR DON contended that universal compulsion could not be carried out unless complete liberty of choice were given to the parents, and, if means were not provided for the practical exercise of this liberty, by doing more for voluntary schools. Mr. KNOWLES thought that the difficulties as to direct compulsion might easily be got over if the House would insist on it. Sir J. LUBBOCK pointed to numerous defects in the bill, but declined to oppose the second reading. Mr. C. S. READ said that the objection in the country districts was not to good education, but to the expensive machinery of the school boards. The bill was temperate; it upset nothing, it elected no new boards, and it would give all the advantages of direct compulsion without any of its irritating effects.

Mr. HENRY RICHARD: I do not intend to make a speech on this occasion. But I wish merely to call attention to one or two facts of considerable gravity in connection with the matter now before us. The question of compulsion, direct and indirect, and the educational aspects of the Government measure generally, have been discussed with great ability on both sides on the amendment of my hon. friend the member for Sheffield. But the House must be aware that there are other elements contained in this bill which have only been referred to cursorily and incidentally. I refer particularly to the immense additional power thrown into the hands of the denominational schools, and the bearing of that upon the rights and liberties of large classes of Her Majesty's subjects who are not members of the particular religious communion to which the overwhelming majority of these denominational schools belong. On this point I feel it my duty to inform the House that nearly all the Nonconformist bodies in the country have pronounced against the bill with a unanimity and earnestness which I have seldom or ever before witnessed. The united Nonconformist committees of London, Liverpool, Manchester, Birmingham, and other large towns, which met recently at Crewe, declared their conviction that the principles of religious liberty are seriously violated by the

bill. To the same effect are the resolutions of the Congregational Union of England and Wales, representing upwards of four thousand churches; of the Baptist Union, representing upwards of three thousand churches; of the deputies of the three denominations, in and about London, of the Unitarian Association; of the Liberation Society; and last not least, the powerful body of Wesleyan Methodists, who have condemned it as unequivocally and emphatically as any class whatever. I hope that neither the Vice-President of the Council nor any other member of this House, will think it wise to ignore or despise the opinions of so large a body of our countrymen on a question in which they are so intimately concerned. For let me remind the House who these people are, what place they occupy, and what a work they are doing, in connection with our national life. I observe that recently an able and competent statistician, in a paper read before the Statistical Society on the "statistics of religious institutions" in this country, stated, on what appear to have been carefully-prepared and authentic data, that while the Church of England provides between 18,000 and 19,000 places of worship, the non-Established or Nonconformist bodies provide 28,000 such places, all of them built without a penny being derived from tithe, or tax, or rate, or any form of compulsory impost, but as the pure offspring of voluntary zeal and liberality. What may be, the amount of money invested in these buildings I have no means of ascertaining, but it must be very large. The same authority estimates that the amount raised for the support of these places and the various institutions connected with them cannot be less than six millions a year. Now, I say it is not wise, not true statesmanship, in considering a question so essentially a national one as popular education, to leave out of account the opinions and feelings of so large a portion of the nation. (Hear, hear.) The hon. member for Berkshire, in his speech on Thursday last, referred to these resolutions of the Nonconformists. I confess I listened to that speech with much the same feelings as the hon. member described himself as having experienced on seeing the resolutions—those of great surprise and regret. Earlier in the session that hon. member delivered a speech on the Burials Bill, conceived in a spirit so generous and courageous in its vindication of the rights of the Nonconformists, that I felt he had earned the gratitude of all the Dissenters in the kingdom by the good service he had rendered to them on that occasion. And when I saw him get up to take part in the education debate I said to myself, Now we shall have a speech that will uphold the principles of religious liberty. But great was my astonishment to find the hon. gentleman launching forth with a vehement philippic against the Nonconformists because they had dared to say that they considered this bill if it passed into law would involve a serious violation of the rights of conscience, and place them at a disadvantage as respects their religious interests and liberties. For this the hon. gentleman denounced them as impracticable and intolerant. And it was curious and edifying to observe the rapturous delight with which hon. gentlemen on the other side received these charges of intolerance against the Nonconformists. It is always interesting to witness these spontaneous ebullitions of self-conscious and indignant virtue on the part of the righteous, who are perfectly exempt from the infirmities which they so emphatically rebuke in others. ("Hear, hear," and laughter.) For, no doubt, it was the profound sense of their own perfect tolerance that made them so wrathful at the intolerance of the Dissenters. Whether the eagerness with which any allusion to the Nonconformists in the way of reproach or ridicule is received on the other side be a sign of tolerance or intolerance it is not for me to decide. But certainly, if I were to recommend to any young member of the House, especially on this side, a sure means of obtaining an easy, if somewhat hollow oratorical success, I should say to him, Have a fling at the Nonconformists and your fortune is made. (Cheers and laughter.) And especially if you stand up with a jaunty air, and with an easy wafture of your hand exclaim, "There is no religious difficulty in education"—though the same declaration has been made before probably twenty times, you will stand a good chance of being greeted with what the reporters call "loud and long-continued cheers." (Hear, hear.) One of the oldest things I know is the way in which the hon. gentlemen in this House, and especially on the other side, seem to think that they are better acquainted with the position, the interests, and the feelings of the Nonconformists than they are themselves. The Nonconformists meet sometimes in large conferences of from 800 to 1,000 persons from all parts of the kingdom, at other times by representative bodies consisting of their most trusted and honoured men, who are chosen because they are assumed to understand the circumstances, the wishes, and feelings of those whom they represent; and they pass resolutions expressing their judgment of public measures, as they have done on this occasion, declaring that in their belief there is danger to their most cherished interests involved in its provisions. But any hon. member in this House feels himself entitled to waive all that aside, and to say, "These good people are entirely mistaken; there is no hardship or grievance in the matter." I hear it constantly repeated here by one and another, "There

is no religious difficulty whatever in education. I have had experience in my little parish in the country, and I have met with no religious difficulty, and therefore there is no religious difficulty." Now, I submit to hon. gentlemen whether it is not reasonable to assume that those who live in the midst of these scenes and circumstances, and are intimately acquainted from experience with the conditions under which a law is to come into operation, will be able to forecast more accurately how likely it is to affect them than members of this House can be who move in a totally different social circle, and are surrounded by totally different circumstances. (Hear, hear.) The hon. member for Berkshire went so far as to say that the action of the Nonconformists in this matter was "got up for party and political purposes." Now, with all respect to the hon. member—and no one respects him more highly than I do—I must give to that statement a peremptory and emphatic denial. (Hear, hear.) Whether these people are right or wrong, whether they are correct or otherwise in the judgment they have formed of this measure, there is not the smallest doubt that they are perfectly sincere in the apprehension they entertain as to its sinister influence on their rights and interests. I am not going to argue the matter at present—for it is a point which cannot, in my opinion, be advantageously discussed on the amendment of my hon. friend the member for Sheffield. But I hope on a future stage of the bill to raise a distinct and special issue on this question. I think—if not presumptuous in me to say so—that I could answer the arguments of the right honourable gentleman the Secretary for War on the religious question. Indeed, there was very little argument in that part of his speech. The impassioned declamation on the value of religion and of religious education, which always elicits such tumultuous cheers on the other side, amounts to very little, except to afford hon. gentlemen opposite an easy way of proving what an extremely religious party they are. ("Hear, hear," and laughter.) Such declamation is entirely beside the mark. The question is not whether it is desirable to give a religious training to our people. On that point there is no difference of opinion. There is none, at least, so far as I am concerned. I yield to no man in this House in my anxiety to have children religiously educated. I go further and agree with the right hon. gentleman the Secretary for War, that there ought to be distinct, clear, positive religious teaching. I don't believe in a neutral religion that has no blood in its veins—something that will please everybody and please nobody. But the question is when and by whom it is to be given. Our contention is that you cannot give distinct positive religious teaching in schools supported out of public money without violating the rights of conscience. I hold that justice is an essential part of religion, and no amount of dogmatic theology you can pour into a child's mind can compensate for the affront you offer to the spirit of religion by violating the principles of justice and charity in your administration of the schools. But I contend further that the religious instruction you give in day schools is practically of very little value. You will find abundant proof of this in the reports of the official inspectors of Church of England schools, so long as those reports were presented. Here is one specimen from the report of the Rev. J. R. Blakiston:—

Many a time have I had to listen, sorrowfully enough, to disquisitions on the supreme importance of "the religious element" in the education which our day-schools offer to the children of the poor; the said "religious element" consisting in the repetition by rote of the driest formulae, or the reading and learning of a passage of Scripture, it being a mere chance whether the teacher feels the slightest religious interest in the subject. Nothing stands more fatally in the way of a sound system of a national education than the notion that there is the faintest religious culture realised by any process of this sort. The wonder literally is, when we consider how such children are taught religion, that even the dimmest religious reverence survives. Because I believe so profoundly in the importance of the religious element in education, I deprecate this miserable parody on it so earnestly. Let us have honest secular teaching in our national schools—very religious work so far—and then if Christian parents, Sunday-schools, Christian teachers, and the atmosphere of the life of a Christian nation cannot add the higher—that is, the true religious influence—perhaps the less we talk about our national Christianity the better.

But I forbear at present entering further on the argument. I intend on going into committee, to move a resolution that will fairly raise this part of the question. I know hon. gentlemen opposite dislike these semi-religious discussions in this House. Nobody can dislike them more utterly than I do. But if you thrust them into education and other bills that are brought before this House, they must be discussed. And I am convinced that notwithstanding their repugnance to the subject, hon. gentlemen will not refuse to listen to us, as they have never yet refused to me at least their kindly indulgence in attempting to address the House, if we state our views, as I hope we always shall, with moderation and candour, and in the spirit of Christian charity. (Cheers.)

Mr. GREENE gave notice that in Committee he should divide the House in favour of giving power to read the Bible.

Mr. MACDONALD objected to the bill, because it left a degree of power in the hands of the Church of England which it ought not to possess. It was idle to think that the Mines Inspectors would be able to look after the education of the children of

the mining population. With all the duties they had now to perform, they would not be able to do so, even if their number was doubled or trebled. He denied that school board elections were necessarily expensive. In the district with which he was connected an election took place in April last, and its cost was only 64*l.*, or one farthing per pound on the assessable property. It had been said by the hon. member for Wigtonshire that school boards did not give satisfaction in Scotland. He had as much experience on this subject as any hon. member in that House, and he ventured to say he had never heard a single expression against them from an honest, intelligent working man. The right hon. gentleman the Secretary for War had told them school boards were distasteful. No doubt they were in some cases. Where one man in a parish had been accustomed to mould opinion and regulate all educational matters, school boards which disturbed the old routine might to a certain extent be distasteful, just as the light of day was to the night owl—a laugh—but with a compulsory system of education he believed there would be found the best means of overcoming the difficulties of the present question.

Mr. W. H. SMITH argued that the bill carried direct compulsion as far as prudence warranted, and, to show that some form of indirect compulsion was needed, he quoted the statistics of the London School Board. Whereas there ought to be 614,670 children at school, only 470,000 places were provided, and there were only 288,000 average attendances.

Mr. FORSTER said that, though he intended to support Mr. Mundella's amendment, he should oppose Sir C. Dilke's motion to reject this bill. Arguing in favour of direct compulsion, he pointed out that out of three million children only two are at school. This deficiency of one million occurred in districts where school boards and compulsory bye-laws do not exist; and Mr. Forster went at length into statistics to prove that if the compulsory bye-laws had existed in the rural districts, at least half of this deficiency would have disappeared. Public opinion was in favour of compulsion wherever it had been put in practice, and there was no chance of any compulsory bye-law being repealed. Therefore the time had come when the Government could afford to be bold, and to call upon the rest of the country to follow the example of those districts which had adopted compulsion. No doubt it was a great step to abolish all work under ten, but it would be of little advantage if the bill did not provide that the child should go to school while he was not allowed to work, and there ought also to be provision for education afterwards up to thirteen. Indirect compulsion in its way was as great an interference with individual freedom as direct compulsion. Running through the provisions of the bill, Mr. Forster intimated some doubt as to the value of the certificate system, pointed out that the provision as to industrial schools would be a great temptation to negligent parents, and with regard to the enforcing authority, he expressed an opinion that justice to the Nonconformists—whose grievance he did not altogether sympathise with—required that boards of guardians, &c., should not delegate it to committee, but should discharge it themselves. The clause as to poor districts, Mr. Forster strongly deprecated; and, in conclusion, he intimated that among other amendments he should move that the responsibility of educating his children should be placed on the parent.

Lord SANDON commenced his reply by assuring the House that though the Government would abide by the main principles of the bill, they would lend a willing ear to all amendments designed to make the bill more efficient or to remove all sense of injustice. After replying *seriatim* to the various criticisms on the measure, which he interpreted as signifying a general approval of its principle and object, he said that the Government could not consent to an amendment which tied up the whole labouring class in leading strings because of the negligence of a certain number. The bill combined direct and indirect compulsion, and he gave various reasons, including quotations from the three years' reports of the inspectors, for holding that direct compulsion was not doing its work so completely as was supposed. In dealing with the poorest classes, it was necessary to advance with the greatest caution and delicacy, and direct compulsion had been pushed as far as was consistent with prudence. The bill steered equally clear of the Birmingham League and of the extreme friends of the voluntary system, and he believed that in time it would bring about what everybody desired—that not a child should grow up in this country without a sound education.

The House divided, when there appeared,—
For the amendment ... 168
Against ... 309
Majority against ... 141

The announcement of the numbers was received with cheers.

Sir C. DILKE rose to move that the bill be read a second time this day three months. The hon. baronet said that the last amendment had reference only to the educational aspect of the bill, which, in his opinion, was defective, and failed to meet the educational requirements of the country, while it was a distinct departure from the principles of the Act of 1870. The time would come when, as the hon. member for Sheffield had said, a Minister who regarded the matter from an educational point of view would call upon Parliament to repeal

the present bill. But besides its educational aspect it might also be regarded from a religious and a social point of view. With regard to its social point of view, he wished to ask hon. members opposite whether, having reference to the confession of the Prime Minister himself, that the extension of the franchise to labourers in counties was only a matter of time, they were prepared to pass the 12th clause of this bill, under which the guardians were to pay the school fees of the poorer children. His right hon. friend the member for Bradford had spoken of free education, but that involved a wholly different principle from the scheme under discussion. His view of the 12th clause was that a more pauperising proposal had never been submitted to Parliament. Another objection which he had to the bill rested on its religious aspect; and on this point he would ask Her Majesty's Government whether they were prepared to apply the principle of the bill to Ireland, and so enable the Catholic priests to compel the attendance of Protestant children in Catholic schools. If they were not prepared to go this length, he ventured to ask why it was proposed to give a similar power to the conductors of denominational schools in this country.

Mr. MUNDELLA wished to explain the vote he intended to give. He had put his amendment on the paper in order, if possible, to avoid the necessity of voting against the second reading of the bill. He should not vote against the second reading but for the unmistakable manner in which the right hon. gentleman the Secretary for War and the noble lord the Vice-President of the Council had expressed themselves.

The SPEAKER reminded the hon. gentleman that having already moved an amendment on the motion for second reading, he had exhausted his right to speak again on the main question. (Hear, hear.)

Captain NOLAN said he should vote against the second reading, because it would diminish the influence of the Roman Catholics in England, and if applied to Ireland would throw the control of education into the hands of the boards of guardians.

Mr. W. E. FORSTER said he should vote for the second reading, because he believed all necessary amendments in the bill could be made in committee, and that regarded in the light of the statement of his noble friend the Vice-President of the Council, the Government would not be unwilling to adopt amendments likely to meet the views of his hon. friend the member for Chelsea.

Major O'GORMAN understood that the bill did not apply to Ireland, and therefore he was perfectly satisfied with it. (Laughter.)

The House divided, when there appeared—

For the second reading ... 356
Against ... 78
Majority for ... 278

The bill was then read a second time.

THE REV. W. ARTHUR ON THE EDUCATION BILL.

The Rev. W. Arthur has addressed the following letter to Mr. Richard, M.P., in answer to one asking Mr. Arthur's opinion on the Education Bill:—

Clapham Common, June 1, 1876.

DEAR MR. RICHARD,—My state of health having confined me to the house lately, I did not know what was being done. I find that the Wesleyan Committee proposes to repeat the demand long ago made for school boards everywhere. Also to request that if corporations and guardians be vested with the powers of quasi-school boards they shall be enabled to put up non-denominational schools; with other points in the same direction.

Personally, I have no opinion against compulsion on principle, and no feeling for it in any sweeping direct form. I like it in any reasonable indirect form. But the policy of weakening the national element in schools kept up by the nation, and strengthening the denominational one, is to me objectionable and dangerous much beyond what most men think. Royal supremacy in a church as a church I do not believe in. Royal supremacy in every national institution, whatever it may be, I take to be of the essence of unity and safety.

The doctrine that the action of the State is to be auxiliary in finding money and authority, but the action of the priest supreme in determining every principle to be taught, is a bad one. No community is justified in finding money for schools and colleges without having a word to say as to the principles taught in them. The State confined to inspection in the mere mechanical branches of schooling, and excluded from any part in all that is really moral in education, answers to the ideal long ago adopted at the Vatican, with the avowed object of replacing the supremacy of the State in education by that of the Church. Again, the present system operates as a bonus on denominational exclusiveness and antipathies, by linking denominational objects with State prestige and State money. Further, it endows a denomination according to its wealth on the one hand, and its pauperism on the other; while it taxes a denomination according to the absence of these two extremes, and the presence of the self-supporting but not wealthy classes. The rich who can subscribe receive grants from the revenue according to their subscriptions, and so become a source of denominational endowment. Paupers who can be put in for gratuities become a second source of denominational endowment out of the rates. Thus denominations which, like the Church of England and the Roman Catholics, have aristocracy at one end and pauperism at the other, are proportionately endowed at both ends. At the same time, a denomination which, like the Methodists, has no aristocracy, and scarcely any pauperism, is taxed to pay these endowments, both out of the revenue and out of the rates. Their money often goes to enable others to educate their own children into

prejudices against the religious influences which the parents believe would be the best for their temporal and eternal welfare. It also goes to create and foster a denominational interest in pauperism. The effect of making national money so accessible for sectarian purposes had a far greater influence on the last general election than was noticed at the time. The school board clerical canvass, male and female, urged on behalf of clerical ascendancy, was enabled by the combined effect of the mistake of Birmingham, as I take it to be, and of the false arguments of the ministry in 1870, to make many people believe that the only schools in which the Bible, or religion, or morality were taught were the Church, or, at least, the denominational schools. Few saw the simple fact that the only schools in which the Bible has a legal footing are the board schools. In them it is the book of the people, of the nation, and of the law. In the denominational school, if it does appear, it appears as the book of the private manager, liable to be turned out at his will. Probably it will prove that the new vested interests in national money for denominational purposes created by Mr. Forster will hereafter be one of the serious difficulties in the way of the Liberal party.

But the question is far too great to be a party one. It is national, and much more than national—it is connected with the interests of all Christendom. That statesmen should set themselves to make national education an instrument of strengthening sectarian exclusiveness, and of training the clergy of different denominations to grasp at national money, is to me one of the greatest of wonders. They ought to aim at making the national element strong, and that of the private patron weak. They ought to uphold the Bible and the teaching of the principles of common Christianity which exist, in spite of all that Roman Catholics or certain High Churchmen may say. They ought to deal in common fairness with the denominations that cost the country nothing, and do not want to cost it anything, but to save it much. To tax those denominations for purposes that are often directed to their own extinction is not wise for Churchmen, any more than it is helpful to that good feeling and mutual support which all denominations of Protestants ought increasingly to cultivate.

Pardon the length at which I have allowed myself to speak.

Believe me, dear sir,

Yours most sincerely,

WILLIAM ARTHUR.

Henry Richard, Esq., M.P.

RESOLUTIONS, ETC.

At the Herts and Beds Baptist Association, at its meeting on Wednesday last, at Leighton Buzzard, the following resolution was passed:—

That this association strongly objects to Lord Sandon's Education Bill, believing that its operation in rural districts especially would be productive of the most pernicious results, because the compulsion which would be exercised under it must force the children of Nonconformist parents into schools carried on in the interest of the Church of England, because in many cases these schools will be almost entirely supported by public money without coming under public control, and also because its coercive machinery is cruel and degrading.

The Rev. T. Foston, of Hemel Hempstead, complained of the unjust preference already given to the clergy by the Education Department. Their letters were more potent than resolutions of school boards. The Vicar of Hemel Hempstead had proposed to turn out his infants and make provision for all the boys and girls in the town districts. They were to have two board schools for the town, and both of them infant schools! The board had protested against thus having to do the work of nursery governesses for him, and had sent a memorial to the department, but in vain. The town had sent a largely and influentially signed memorial, but in vain. And more than this, and worse, the vicar had proposed to enlarge his schools by selling a well-situated and substantial building erected as "a school of industry for girls" by money left for this purpose about fifty years ago by a Nonconformist, and in his letter asking to be thus allowed to enlarge his national schools he had called this building a girls' national school, which is neither its proper nor its popular name. This appellation was under the circumstance manifestly misleading. They were in for a squabble, and they did not mean to lose. The vicar was in many respects a most estimable man, but in these questions they, alas! often saw ecclesiastical craft triumphing over conscience.

At the annual meeting of the Norfolk Association of Baptist Churches held on Wednesday at Worstead, the following resolution was adopted:—

That in the opinion of this association the "Bill to make further provision for Elementary Education," introduced by the Government into the House of Commons should be opposed by all the friends of a sound and unsectarian education, upon the following grounds:—

1. That it does not provide for the uniformly systematic attendance of children of school age at the schools under the supervision of the Education Department.

2. That it directs the appointment of local authorities in school districts, for the regulation of schools, who are not elected by or responsible to the ratepayers of the boroughs or parishes in which school boards do not exist.

3. That it offers unfair advantages to so-called voluntary schools in the form of an increased grant for their maintenance, without proper guarantees for the application of such grant to a thoroughly unsectarian education.

4. That the clauses of the bill, which refer to the attendance of children at school, treat disobedience to the order of local authorities as a criminal offence to be punished by courts of summary jurisdiction, with a fine inflicted upon the parents, or the banishment of the children from their homes to industrial schools at the discretion of those courts.

5. That no provision is made in the bill for due regard to the conscientious objections of Nonconformist and other parents to the religious education given in any school recognised by local authorities.

A petition based on the foregoing grounds was signed by the chairman on behalf of the association, and forwarded to Mr. J. J. Colman, M.P., for presentation to the House of Commons.

On Thursday the annual meeting of the Leeds Nonconformist Association was held; Alderman Barran in the chair. After the transaction of the ordinary routine business the new Education Bill was considered and a resolution passed to the effect that the association was convinced that some of the clauses would require serious alterations before the measure could be adapted to the real wants of the country. Lord Sandon's bill, it was contended, violated the principles of religious equality by giving direct support to denominational schools, and was so framed as to prop up an inefficient system which tended to exclude the representative principle secured by school boards. The association earnestly protested against any attempt to work a scheme of education which did not provide for a complete separation between the secular instruction which might be justly given to all classes, and the religious teaching which denominationalists would give at the public cost; and further emphatically declared the great need existing for the establishment of school boards throughout the country with direct compulsion, and also for arrangements in the direction of a free system of national elementary education.

The Norfolk Association of Baptist Churches, at their annual meeting at Norwich on Thursday, adopted a resolution that the Government Educational Bill should be opposed by all friends of sound and unsectarian education. A petition to Parliament, embodying the objections, was agreed to.

At a special meeting of the Birmingham School Board on Thursday, the Chairman, Mr. J. Chamberlain, moved:—

That this board having considered the Elementary Education Bill of 1876, is of opinion that the success which has already attended the working of compulsion by school boards justifies the extension of the system to the whole country, and this board disapproves of the proposal of the Government to place the power of forcing children to school in the hands of bodies which are not representative of all classes of the community, and the board strongly condemns those provisions of the bill by which children of parents neglecting to provide them with such elementary education as will enable them to obtain a certificate under the Act are to be sent to industrial schools, believing that such a course will be found exceedingly costly, besides being detrimental to children and to the interests of the children affected.

He proceeded to point out what had already been accomplished under the present Education Act, maintaining that the results obtained were most satisfactory. Birmingham in four years had increased the average attendance 150 per cent., and although some smaller boards had obtained a larger proportion, no other large town had exceeded it. In Liverpool there had been an increased average attendance of 22 per cent.; in Leeds, an increase of 114 per cent.; Nottingham, 58 per cent.; Bath, 24; Bradford, 88; Northampton, 33; Halifax, 27; Sheffield, 120; and Wolverhampton, 55. These results plainly showed that where compulsion had been tried it brought the whole of the children into school. Mr. Dawson seconded the resolution, which after some discussion was carried by six to three.

A meeting of the Norwich Liberal Club was held on Friday evening to consider Lord Sandon's Education Bill. Mr. J. D. Smith presided, and the meeting was addressed by the Mayor of Norwich (Mr. J. H. Tillett), Mr. Lely and other gentlemen. The feeling of the meeting was decidedly adverse to the bill, as calculated to check the progress of unsectarian education, and to unduly increase the influence of the High Church party in rural districts.

The Bristol School Board after two meetings to discuss the new measure, have passed resolutions recommending various modifications with reference to the industrial school policy and other matters of detail in the bill. They chiefly object, however, to the proposed vesting of compulsory powers in the hands of town councils or boards of guardians, or, in fact any bodies which are not directly elected for the special purpose of administering the Education Act.

The Political Council of the Borough of Hackney Liberal Club have passed the following resolution, on the motion of Mr. H. V. Wigg, seconded by Mr. J. R. Freeman:—

That this council disapprove of the Government Education Bill now before the House of Commons, believing that it is calculated to place national elementary education in the hands of irresponsible managers, and to favour the development of sectarian teaching in schools whose incomes will be largely derived from the public exchequer.

THE WORKING CLASSES AND THE BILL.

Last Wednesday was the 231st anniversary of the Battle of Naseby, and the agricultural labourers of the district according to custom held their annual demonstration, which was attended by over two thousand persons. At a great open air meeting, which was held in the evening, the chairman, Mr. Howard Evans, spoke of the Union men as being the legitimate successors of Cromwell and his followers, and denounced the Government Education Bill in strong terms. Mr. Joseph Arch moved a petition against the bill, and in support of

the resolution, pointed out how in many cases the bill would hand over the education of the labourers' children to the parsons: while so far as regarded those who lived outside the villages in cottages contiguous to the farms, it would not come into force at all. The petition against the bill was enthusiastically adopted.

On Monday night a Conference was held at the City Terminus Hotel, Cannon-street, under the auspices of the Labour Representation League, to consider the above measure. The chair was occupied by Mr. T. Burt, M.P., and there were present Professor Beasley, Messrs. A. Dunn, G. Howell, G. Potter, Galbraith, Evans, Broadhurst (secretary), and others. The Chairman, speaking of the Government Education Bill, said that it provided for compulsion in a very objectionable way. He, however, thought it was a great step in advance when it laid down as a great principle that no child should commence work under ten years of age, although he wished the limit of age were extended. It was very undesirable to give to town councils, and more especially to boards of guardians, the powers which were properly belonging to school boards. To mix up the question of education with the administration of the poor law and pauperism was a dangerous system. He concluded by urging that to have a really national system of education deserving that name it must be unsectarian, free, and compulsory. Mr. T. Mottershead moved the following resolution:—

That considering the fact admitted by the statements and statistics put forth by the agricultural interest during the past four years that they had not only sufficient but superabundant adult labour for every requirement they needed, this conference views with regret and alarm the wholesale absence from school allowed to the juvenile population in agricultural districts by the Government bill, amounting under some circumstances to the total withdrawal of children from school, thus defeating the purposes of the Elementary Education Act of 1870.

The resolution was carried after some discussion, as were also the following:—

That this conference has no confidence whatever in the agricultural and extra urban population being remitted to any elective body whose qualification is based on property alone, and therefore earnestly and emphatically objects to the powers proposed to be given by the Government bill now before the House of Commons, which will allow boards of guardians and town councils to deal with the matter at their pleasure.

That the power given to the Education Department by the 13th clause of the Government bill, to afford increased pecuniary support to public elementary schools, is likely to give undue encouragement to sectarian education; and, furthermore, is highly objectionable as tending to throw too great power over public education into the hands of the Government.

BOARDS OF GUARDIANS.

A petition to the House of Commons against the Education Bill was adopted by the Chorlton Board of Guardians on Friday. The petitioners set forth that they entertain very strong objections to those clauses of the bill which constitute boards of guardians the local authorities for enforcing the Act, believing that the work of administering the poor law is as much as they can do properly, and that the connection of public elementary education with the relief of destitution would tend to increase pauperism. The Chairman said it was impossible for the board to carry out Lord Sandon's bill. No man who had business of his own to attend to would undertake such onerous duties, and he for one if the bill became law would not seek re-election as a guardian. It was agreed to send the petition to Mr. Jacob Bright for presentation.

On Friday a meeting of representatives of boards of guardians in Lancashire and Cheshire was held at Manchester to consider the clauses of the Elementary Education Bill. Mr. J. T. Hibbert presided. At a previous sitting the meeting had approved the general principles of the bill, and the meeting was now held to discuss the clauses of the bill in committee. The first clause upon which some difference of opinion arose was the fourth, which forbids any person to take into his employment any child under the age of ten years, or who being of the age of ten years, has not obtained the qualification of education and attendance provided under the act. It was proposed as an amendment, that children of nine years of age who could pass the necessary examination should be admitted to labour; but on a division this proposition was rejected by a large majority. On the fifth clause, which relates to the local authority which may enforce the Act, an amendment, suggested by the chairman, that an independent committee of the board of guardians or local sanitary authority be appointed to carry out the Act instead of the entire board, was adopted. On clause six, which gives permissive authority to local authorities to apply the Act, it was agreed by a large majority that the instruction to apply the act should be final and compulsory. Some discussion arose upon the proposal to exempt children from school attendance on the ground of "necessary domestic employment at its own home," and it was proposed to leave these words out as giving an opportunity for making excuses which would make the Act futile. The proposal to omit the words was carried by a large majority. On the clause which exempts children from attendance in the event of a school being more than two miles distant, a proposal was made to extend the distance to three miles, but this was negatived. Mr. J. A. Bremner proposed the excision of clause 12, the effect of which is to provide for the payment of school fees for poor persons by boards of

guardians to an amount not exceeding 3d. per week. He objected to the clause on the ground of its pauperising effects. The Chairman suggested, as an amendment, that in the clause "school authority" should be substituted for "guardians;" and, after some conversation, Mr. Bremner withdrew his motion, and the chairman's suggestion was adopted.—A further amendment that the words "not exceeding 3d. a week" should be omitted was agreed to: the effect of which is to permit boards of guardians to pay the ordinary school fee. On clause 29, which permits the local authority to transmit its powers to a sub-committee, the chairman pointed out that this clause would enable the local authority to hand over its powers in some cases to a purely denominational committee, and he moved the excision of this part of the clause, which, after some conversation, was agreed to. On clause 34, which defines the age of a child under the act as "under the age of fourteen years," an amendment was adopted substituting thirteen years of age, provided the child is able to pass the standard provided under the Factory Acts. Some other amendments having been suggested, a committee was appointed to watch the progress of the bill, with the view of obtaining the adoption of the amendments suggested by the conference, and it was agreed that copies of the amendments should be sent to the Education department and to the Local Government Board.

THE CHURCH OF ENGLAND AND THE BILL.

A conference of "friends of religious education and voluntary schools" was held on Thursday afternoon at the Westminster Palace Hotel to consider Lord Sandon's Education Bill. Mr. Hugh Birley, M.P., occupied the chair, and among those present were Lord Hampton, Earl Percy, M.P., the Earl of Egmout, Sir J. H. Kennaway, M.P., Mr. Spencer Stanhope, M.P., Mr. R. H. Paget, M.P., Mr. Round, M.P., Mr. S. W. Clowes, M.P., Mr. Abel Smith, M.P., Mr. Basil Woodd, M.P., Mr. J. Floyer, M.P., and Mr. Calvert, Q.C. The chairman stated that the Archbishop of Canterbury had written to express his concurrence with the objects of the conference. Mr. Birley added that the principle of the bill was approved by the friends of the National Education Union, although its details were open to a great deal of criticism. A number of printed resolutions had been prepared, but some of these, on which there was a division of opinion, were not put to the meeting. The resolutions adopted set forth that religious instruction—consisting of the Ten Commandments, the Creed, and the Lord's Prayer, at least—should be given in board schools; that it should be made a condition for receiving the parliamentary grant that religious instruction should be imparted in all board schools; that all public elementary schools ought to be exempt from the payment of local rates; that, in estimating the amount of income of school endowments, payments from any other source than the parliamentary grant should be put upon the same footing as annual subscriptions, and that they be included in the amount locally contributed which the Government meets by a corresponding payment; and that provision should be made in the Government bill for the dissolution of unnecessary school boards. The consideration of several other propositions was adjourned.

On the motion of Canon Gregory, at the Church School Congress at Bath, on Saturday, it was resolved:—

That the new Education Bill, though excellent in its main provisions, ought, in the opinion of this Congress, to be so amended as to prevent hardships to the voluntary schools and to give effect to the declared intention of the Act of 1870 to supplement, not to supplant, the schools then in existence.

THE ORPHAN WORKING SCHOOL.

The 118th anniversary of the Orphan Working School was celebrated on Thursday last, when the annual public examination of the children took place. The meeting was presided over by Sir Thomas Fowell Buxton, Bart., who was supported by a large number of influential friends of the charity. Amongst those present were Lady Buxton and Lady Lush, Mr. Samuel Morley, M.P., Mr. Samuel Gurney, Mr. C. Tyler, &c.; the Revs. L. D. Bevan, Newman Hall, W. Tyler, Mark Wilks, J. P. Chown, D. Macgregor, B. P. Sharp, S. Hebditch, and others. The examination was conducted by gentlemen who had taken no part in the instruction of the children, and their questions were therefore unknown by all save themselves until they were proposed. It was owing to this fact, probably, that all the questions were of a purely technical character; and, while the answers to them showed the extreme care with which the children had been taught, and the extent to which their memories had been stored, they did not evince much thought. The accuracy of those boys who had been instructed in botany reflected great credit upon the master—Mr. Smith—who had trained them; but we should like to have known to what extent the children are familiar with the common wild flowers of Hampstead, and whether generally they can name the flowers, trees, and shrubs most often seen by them. The real test, however, of the work of the school was to be found in the written answers on the examination papers by which the prizes had been determined. These were very creditable, as

were also the examples of map-drawing, writing, and illumination. The evidence of the value of the institution as a home as well as a school was to be found in the appearance and general cheerfulness of the children. At the luncheon given after the examination, Sir Fowell Buxton drew attention to this feature of the school, and remarked that it might be thought that the size of the building, and the mechanical facilities which it possessed for domestic purposes, rendered it an unsuitable place for the training of children who would afterwards live probably in small cottages. But this was not the case. He had been, he said, through the establishment, and had heard from Mr. C. Tyler, the Chairman of the Home Committee, how thoroughly domestic work was done by the girls, and how much freedom was enjoyed by the children. As we reflected, while he was speaking, upon the great loss most of these children had suffered in the removal of one or both of their parents by death, we could not but heartily applaud his concluding wish that the committee would allow everything to be done within their means to supply the lack of parental affection and care. The Orphan Working School is now, especially its union with the Alexandra Orphanage, one of the most important institutions of the kind, and we heartily commend it to the sympathy and support of the public.

A second examination was held in the evening of the same day, when Alexander M'Arthur Esq., M.P., presided. On both occasions numerous pieces of music were sung by the children, and in a manner so excellent and sweet as to call forth the repeated applause of the audience.

Epitome of News.

This afternoon the Queen will leave Balmoral on her return to Windsor Castle.

Prince Leopold was on Saturday exalted as a Royal Arch-Freemason.

King George and Princess Frederica of Hanover, after a visit of nearly five weeks to England, left on Saturday afternoon for France. The Duke of Connaught, the Duke of Cambridge, the Duke and Duchess of Teck, with three of their children, Lord Sydney, Lord Charles Fitzroy, and others were at the Victoria Station to bid adieu to the King and Princess. On arriving at Dover, His Majesty and his daughter immediately went on board the *Samphire*, and shortly after nine o'clock reached Calais, whence they proceeded to Paris.

It is generally understood that a marriage is arranged between the Duke of Connaught and the Princess Frederica, daughter of King George of Hanover.

On Thursday evening Lord Northbrook took his seat in the House of Lords for the first time since his promotion to the dignity of an earldom.

Sir Thomas Henry, whose name is identified with the annals of the Bow-street Police-court, having been its chief magistrate for thirty years, died on Friday, after a very brief illness, at the age of sixty-nine years.

On Wednesday afternoon last the fourth festival of the London Sunday-schools took place at the Crystal Palace. The choir consisted of 5,000 voices, selected from 119 Sunday-schools.

Mr. C. S. Beyer, whose death was announced a few days ago at Manchester, has left to Owens College his interest in the Gorton Locomotive Works, which is expected to realise from 100,000l. to 200,000l., and to the Manchester School and Infirmary, 10,000l. each.

The death is announced of Colonel A. B. Richards after a protracted illness. The deceased gentleman had for some years occupied the post of editor of the *Morning Advertiser*, in which office he succeeded Mr. James Grant.

At a meeting of the Common Council last week, the City seal was ordered to be affixed to an agreement made with Mr. C. W. H. Southby for the purchase of his freehold interest in 674 acres of waste lands in Epping Forest for the sum of 21,000l. It was also decided to appoint proper officials to take efficient charge of the lands in the forest (2,830 acres) acquired by the Corporation.

Ezra Dyer Winalow, who has been several months in custody on a charge of forgery alleged to have been committed in the United States, and whom our Government refused to surrender under the Extradition Treaty without an assurance that he would not be tried for any offences other than the one upon which his extradition was demanded, which assurance the American Government refused to give, was discharged on Friday under a judge's order, which had been obtained on application in chambers.

Charles Innes Brent, a native of Kentucky, who had been arrested, on his arrival at Queenstown, on a charge of forgery committed in the United States, and had been in custody since the 28th of March last, was on Monday ordered by the judges of the Queen's Bench to be discharged from custody. This was attributable to the difference of opinion between the Foreign Office and the Government of the United States with regard to the construction of the Ashburton Treaty of 1842. The Attorney-General stated that the two Governments were still endeavouring to come to a settlement with regard to the controversy.

At Wellin borough a man, beside whose body a newspaper account of the Sultan's death was found, on Sunday committed suicide by opening arteries in his arms.

Early on Thursday morning a young woman was

seen talking to a soldier near the Liffey Wall, Dublin, and was heard to say, "Shake hands with me before I go," immediately after which she sprang into the river. The soldier leaped in after her to save her, but the current carried both away, and they were drowned.

About noon on Monday a terrible explosion of dynamite took place at the works of Messrs. Brand and Sons, railway contractors, Burnbank, Hamilton. A quantity of the material which had been thrown aside as useless for blasting purposes, exploded from some cause at present unknown, and besides doing great damage to buildings in the vicinity, killed six men on the spot and severely injured a seventh.

A meeting of a semi-private character was held on Friday at the house of Mr. and Mrs. Thomas Taylor, in Hyde Park-gardens, for the purpose of discussing the legal and social condition of women. The chair was taken by Dr. Rae, the Arctic traveller, and Mrs. Fawcett and Miss Lydia Becker were the chief speakers.

An influential deputation waited on Lord Carnarvon, on Thursday, to urge objections to the Vivisection Bill, as assailing the character of the medical profession, and impeding the progress of the art of healing. Lord Carnarvon could not hold out the slightest hope that he or any member of the Government would be a party to impairing what they considered the essential principles of the bill; yet, so far as they could make it more agreeable to the profession, they would gladly do so.

An eccentric gentleman named Deane, says the *East Anglian Daily Times*, residing at Melton, in Suffolk, had during life a vault constructed in his garden, built a summer-house over it, and directed that at his death he should be buried there. Mr. Deane, who has just died, was buried in the vault as he had directed. In life the deceased was an infidel, but he became a Christian before death. A Baptist minister performed the funeral service. Deceased's niece, who kept house, said deceased desired to be embalmed, but this his medical attendant refused to do.

The Durham colliery owners are about to serve notices for a reduction of 15 per cent. upon the pitmen's wages, and 10 per cent. to men employed at bank. Three large collieries are about to close in consequence of the state of trade and the fact of having sufficient coal in store to meet present orders for over six months. Notice has been given in most of the West Yorkshire collieries of a reduction of 12½ per cent. In both cases a strike is anticipated.

The operative labourers employed throughout the building trade of the country, and who number nearly 200,000 workmen, have, it is said, decided to federate the whole of the existing district and local unions into one national association. There is to be a congress of delegates in London on August 7.

The Council of the Ipswich Liberal Association has resolved to request Mr. H. W. West, Q.C., who represented the borough during the last Parliament, and Mr. E. Grimwade, a leading local Nonconformist, to stand as Liberal candidates at the next general election. Mr. Grimwade has already been adopted by a meeting of Nonconformists and by the Working Men's Political Association. It is expected that both gentlemen will consent to stand.

A portrait of Lord Chief Justice Cockburn was on Saturday night presented to Trinity Hall, Cambridge. There was a banquet to celebrate the occasion, and Sir Alexander, responding to the toast of his health, said the love of literature and learning which he had acquired while at Trinity Hall, had through life been a strong upholding of his professional efforts, and without that love those efforts could never have been successful. He strongly urged the value of perseverance upon all those entering upon professional life, and said a large portion of his own success had been due to determination and energy.

The *Mark Lane Express* reports general harvest prospects at present as very favourable.

The nomination of candidates for Pembrokehire has been fixed for this day, and the polling for Monday next. Mr. Walter Wood, the second Conservative candidate for Pembrokehire, has withdrawn from the contest rather than that the seat should be in danger of being lost to the party.

M. Rénan, the author of the "Life of Jesus," has just published a volume of "Philosophical Dialogues and Fragments."

Princely authors are on the increase. It is said that the Sultan of Zanzibar is about to publish the diary of his journey to Europe, and Prince Leopold is to issue a volume of travels in Italy and the South of France.

In memory of the author of the beautiful hymn, "Abide with me," the late Rev. H. F. Lyte, the parish church of Lower Brixham, near Exeter, is to be rebuilt if sufficient funds can be raised.

The *Echo*, which for some weeks past has discontinued its morning edition, has been sold by Mr. Albert Grant to Mr. Passmore Edwards, whose name our readers will remember as an active political and social reformer. We hope that under his management the *Echo* will enjoy a wide popularity.

Messrs. Trübner and Co. desire to state in reference to certain reports regarding the publication of Lord Amberley's work, "An Analysis of Religious Relief," that there has never been the slightest attempt to stop the issue of the work.

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HENRY WRIGHT, Esq., J.P., will take the Chair at Seven o'clock precisely.

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WEDNESDAY, JUNE 21, 1876.

SUMMARY.

FOR the present the atmosphere of the
political as well as the natural world is per-
fectly serene; and although the recent tragedy
at Constantinople may have serious results in
the future, it has only caused a temporary ex-
citement in the Turkish Empire. The two
Northern Emperors have been spending
a day or two together at Ems, and
on his departure the Emperor Alexander
is said to have remarked to his Imperial
host:—"I hope that an era of concord
is now on the point of commencing for all
Europe, and that pacific sentiments will pre-
vail. For my part, I shall make a point of
contributing towards this." There seems to be
no doubt that the Czar did most effectually
restrain the dangerous tendencies of his veteran
Minister, Prince Gortschakoff. In a few days
His Majesty will meet the Emperor Francis
Joseph at Reichstadt on his journey back to
Russia—in itself a favourable symptom. We
are further told that the German and
Austrian Chancellors have declined to
accede to Prince Gortschakoff's proposal
to discuss beforehand what measures should be
taken in Turkey in the event of the armistice
not leading to a final settlement—which also
is favourable. Prince Bismarck has gone
to drink the waters at Kissingen, and
indeed the diplomatic world of Europe is
in general quite inclined to take holiday
during the brilliant summer weather that
has set in. The course is now clear for Sultan
Murad's Government; and Midhat Pasha, whose
influence is now, we suppose, paramount, has a
chance of serving, and perhaps saving, his
country such as has fallen to the lot of few
Turkish statesmen. May he wisely embrace it!

The Presidential campaign has fairly com-
menced in the United States. By means of the
National Convention at Cincinnati, the dele-
gates to which were formally elected in all parts
of the Union, the Republicans have by the
balloting process at length found a candidate.
As on many previous occasions, he was not the
popular choice of the party. At the first ballot
eight candidates were voted for—viz., Messrs.
Blaine, Morton, Bristow, Conkling, Hayes,
Hartranft, Jewell, and Wheeler. Out of 762
votes, Mr. Blaine received 291 votes, consider-
ably less than a majority, though 166 more than
the next candidate on the list. The second
ballot showed a new combination—Mr. Bristow
being second on the list and being apparently
destined to be the choice for Vice-President.
In the succeeding ballots, the votes, especially
those of the Pennsylvanian delegates, were more
divided, and when the sixth was taken Mr.
Hayes was second on the list. Then all the
rest except Mr. Blaine's friends threw their
strength on the side of Mr. Hayes, who received
384 votes against 351 given to Mr. Blaine,
being an absolute majority. The supporters of
Mr. Blaine withdrew their candidate, and Mr.
Hayes was unanimously chosen as the candi-
date of the Republicans by a unanimous vote,
Mr. Wheeler being selected for the Vice-
Presidency. Mr. Hayes, who is the Governor
of Ohio, is a lawyer of good repute, and a "hard"
money man. Prior to the election the Cincinnati
Convention adopted a platform of principles—the
most noteworthy of which are that the United
States are a nation and not a league; that pro-
gress should be made towards specie payments;
that members of Congress ought to abstain
from all interference with official appoint-
ments, and that corruption should be severely
punished; that there should be a constitutional
amendment against appropriating public
money to sectarian schools—this recom-
mendation being again and again cheered;
that the question of Chinese immigration
should be inquired into; and that women's claims
to a participation in the Government should
receive "respectful consideration." Such are
the chief inscriptions on the banner under which
the Republicans will fight. The Democratic
programme and nomination will not be long
delayed.

M. Buffet once more appears on the political
stage. This discredited Minister was put
forward as a candidate for the position of Life
Senator, vacant by the death of M. Ricard. All
the Monarchists, together with some Left Centre
men, combined in his support, and though
opposed by the Government, whose candidate
was M. Renouard, he was elected by a majority
of three votes (144 to 141). There has been
talk of a resignation of the Ministers in

consequence of this defeat. But it has
all blown over—personal as well as
political considerations having influenced
the election. Marshal MacMahon was under-
stood to be favourable to the choice of M.
Buffet, but those who hoped he was turning
against the Government have since been cha-
grined to see a decree signed by the President
replacing a number of doubtful prefects and
sub-prefects by staunch Republicans. The
Monarchists and Clericals are straining every
nerve to get a majority against M. Wadding-
ton's University Bill in the Senate. But their
success is doubtful. The Government have
staked their existence on carrying it, and all
the members of the Left Centre are anxious
to keep them in power. In addition to
this measure M. Waddington is to bring in a
bill in favour of obligatory primary instruc-
tion.

It will be seen that the debate on the second
reading of Lord Sandon's Education Bill was
very far from being exciting, and that on the
second day Mr. Richard made a very pointed
and successful reply to Mr. Walter's protest
against the course which is being pursued by
Nonconformists. Evidently the Government
are determined to push forward the bill, and
they will be encouraged in this resolution by the
lukewarmness of the front Opposition bench;
many of the leading Liberals declining to sup-
port Mr. Mundella's amendment, and most of
them being absent when Sir Charles Dilke
divided against the second reading of the bill.
The most that can be said for Lord Sandon is
that he was not unyielding. He is ready to
make some arrangement for industrial day
schools, with a view to obviate the evils
of one of the penal clauses of the bill, and is
willing to consider any plans by which in rural
districts other schools than those now in-
spected might be empowered to receive chil-
dren; but whether he will accept Mr. Forster's
amendment withdrawing from boards of guar-
dians the right to delegate their powers to outside
committees remains to be seen. The trenchant
speech of Mr. Hardy and the majority of 146
against Mr. Mundella's amendment, are not
likely to dispose the Government to make any
concessions which will substantially curb the
influence of the clergy in the management of
rural schools.

On the motion for going into committee on
the bill, probably to-morrow week, Mr. Richard
will raise a broad issue by moving the follow-
ing judicious amendment:—"That, in the
opinion of this House, the principle of univer-
sal compulsion in education cannot be applied
without great injustice, unless provision be
made for placing public elementary schools
under public management." It will be observed
that this amendment lays down a principle
which can hardly be controverted. It does not
demand the establishment of board schools in
rural parishes, but only that if compulsion is
to be used to fill the half-empty denomina-
tional schools, which are now to be kept up
almost entirely by public money, they shall be
placed "under public management," so that
they may be used without objection by
the children of Nonconformists, and that
the clergy may be prevented from
making them the instruments of Church
propagandism. It may be said of course, that
all these schools have a "conscience clause."
But this provision, as we have shown elsewhere,
is a mockery and delusion. Is it right or seemly
that children in the rural districts should be
forced to attend schools which, apart from the
theological bias that may be given to them, are
under the control of "The National Society
for Promoting the Education of the Poor in the
Principles of the Established Church." Mr.
Richard, by his resolution, says "No," and the
whole Liberal party ought, in consistency with
their principles, to sustain his protest.

Last night Mr. George Dixon, one of the
three members for Birmingham, the chairman
of the National Education League, and one of
the most trustworthy and popular members of
the advanced Liberal party, applied for the
Stewardship of the Chiltern Hundreds. His
resignation will be a great loss to the
constituency and the party he has served
so long and faithfully. But the regret at his
retirement will be mitigated by the choice of
Mr. Joseph Chamberlain as his successor. Pro-
bably that gentleman, who has other than poli-
tical claims upon Birmingham, of which he was
until Monday the active and popular chief
magistrate, will be returned to Parliament
unopposed. Without on this occasion dis-
cussing its significance, all politicians will be
disposed to recognise Mr. Chamberlain's en-
trance into the House of Commons, at the
present juncture, as an important event.

It will be seen from a report elsewhere that
the Court of Queen's Bench has granted a
mandamus in the case of Hertford Col-

lege—the question at issue being whether the governing body of that college is legally entitled to offer fellowships restricted to members of the Church of England in opposition to the provisions of the University Tests Act of 1871. The case will now go to the Court of Appeal.

THE REVOLVER IN THE COUNCIL CHAMBER.

THERE is a strong temptation in review of the tragical event at Constantinople, by which two Cabinet Ministers have been foully done to death and another has been seriously wounded, to give free rein to suspicion, and leap, without waiting for evidence, to the conclusion that the crime of Major Hassan Bey had its motive in political considerations, and was intended to clear an impediment out of the path of Midhat Pasha. We need not for the present discuss this question. The Grand Vizier attributes the deed to personal vengeance, and denies that it has any political character. Be this as it may, it is impossible to divest it of political significance. It reveals a state of ferocious susceptibility in the capital of the Ottoman Empire which throws a lurid hue over its proximate future. The crime of assassination sometimes becomes contagious. One act of sanguinary violence suggests another. The deposition of Abdul Aziz leading to his death, whether by suicide or otherwise, was not at all unlikely, by the shock which it occasioned, to loosen the ordinary restraints which keep extreme passions under control. Nor should we be greatly astonished to hear of further attempts upon the lives of men in authority. This is one of the worst symptoms of a period of revolutionary feeling—more especially when it comes immediately after a time of unusual political corruption. Human nature, coming under the influence of the prevalent excitement of the day and of the place, breaks out into unseemly blotches, and even private life catches and sometimes exaggerates the lawless spirit which appears to govern public affairs.

The details of the tragedy to which we have referred have been very succinctly and impressively told by the Grand Vizier. Hassan, the assassin, was of Circassian origin. Four years ago he left the Military School as a lieutenant, and was subsequently appointed captain to be sent to the *corps d'armée* of Bagdad. For some reasons, not assigned by the Grand Vizier, he was detained at home, but was employed in different capacities. Eventually he was appointed adjutant-major, and again designated for Bagdad. He then made some pretext for not setting out for his post, and was apprehended by authority of the War Minister, Hussein Avni Pasha, with a view to compel him to proceed. On Thursday last, on being released from his thralldom, he immediately made his way to the country residence of Hussein Avni, and having ascertained that he was attending a Cabinet council at the house of Midhat Pasha, immediately followed him there. The guards, on his assertion that he was an aide-de-camp, allowed him to enter the chamber in which the Cabinet was then holding its sitting. Pulling a revolver out of his pocket he discharged it at the War Minister with fatal effect. The other persons present endeavoured to disarm him, and in the scuffle which ensued Racid Pasha, the Foreign Minister, and Ahmed Agha were killed. One of Midhat Pasha's servants and a soldier shared the same fate, and the Minister of Marine and another soldier were wounded. The assassin was, of course, arrested on the spot. The probability is that Hussein Avni was the only person present at the council whom Hassan Bey intended to assassinate. The others most likely fell in consequence of their interposition for the arrest of the criminal. The details appear to explain with sufficient probability the motive to which they are assigned.

Here then is another phase of the Eastern Question. It has been accidentally brought about, perhaps, but it will hereafter assume a somewhat more definite aspect. The Seraskier, Hussein Avni, was reputed to be the ablest man of the "old school" of Turkey, of which that party could boast. He had no confidence whatever in the reforming schemes of Midhat Pasha. He was his opponent in the Cabinet. His abilities enabled him to control his colleagues. He believed in force. He was fully confident that he could put down, if he were only let alone, the provincial revolts which shook the very basis of the Empire. He scarcely recognised the claims of diplomacy. He was, in point of fact, War Minister, and the talisman upon which he relied for maintaining the integrity of Turkish territory and dominion was the power of the sword. He has suddenly passed away. The influence which he exercised

over his colleagues will probably be transferred to Midhat Pasha, whom the Sottas originally wished to see elevated to the position of Grand Vizier. We may, therefore, look upon the Cabinet as likely henceforth for a time at least to be animated by his spirit. He is said to favour the ascendancy in Turkey of British diplomacy, and it is certain that he regards the policy of Russia as one to be opposed at any risk. How far the new conditions under which he finds himself may be regarded as likely to assist in the maintenance of peace is quite another question.

The shocking event is not very well fitted to brighten the gloomy prospects of the Ottoman Empire. Nor does it render the position of the British Government in relation to Turkey morally stronger than it was. The question will be asked with greater emphasis than ever "whether there is or can be any use in demanding or receiving pledges or promises of any kind from the State, where the whole aspect of things is altered suddenly again and again by successive deeds of blood." "Recent events," remarks the *Daily News*, "if they show nothing else, show that the Turkey of the present day is still the Turkey of preceding generations—the Turkey of palace revolts, of sudden depositions, imprisonments and deaths, of conspiracy and bloodshed. Her condition will seem hopeless, and they who believe in the possibility of her regeneration will be involved more or less in the discredit of utter failure." There is nothing, so far as we are aware, to show that the British Government cling to the expectation, which nearly everybody else has surrendered, that Turkey in Europe is capable under Moslem sway of entering upon a period of rejuvenescence. If such a dream could occupy the serious thoughts of Lord Derby, surely every successive event which has taken place during the last few weeks must have tended to dispel the illusion. We do not believe, however, that the policy of the Queen's advisers can be founded upon faith in such a transformation. We are not aware that they are entirely oblivious of the almost inevitable antagonism between Mahomedanism and Christianity, even in its lowest forms of development. It may be that they are, to some extent, influenced by a cautious regard to public opinion among Mahomedans in other parts of the British Empire. The probability seems to be that their present object is to secure for Turkey that freedom from foreign dictation which will enable her to settle her domestic affairs as best she may. But we think it must be obvious that neither Midhat Pasha, nor his diplomatic supporters, can profit in the estimation of Europe, from such deeds of blood as those which it has been the painful duty of the Press to record during the past week.

THE FUGITIVE SLAVE REPORT.

THE publication of the recommendations made by the Royal Commissioners who were appointed to inquire into the whole subject of our dealings with fugitive slaves, appears to make it desirable that we should once more revert to a question which so lately gave rise to an interesting and important public controversy. Our readers will remember that the first Circular, the contents of which became known to the public by a sort of accident, provided that in all cases fugitive slaves seeking refuge on board of British ships were to be returned to the jurisdiction of the slave-holding State from which they had escaped. Whether they made good their flight in port or on the open sea—in the waters of a foreign country, or on that ocean of which Britannia is popularly supposed to be the mistress—they were to be handed over to the government under whose authority they had been held as slaves. In obedience to an emphatic expression of the national sentiment, this Circular was withdrawn, and another issued. The second one was so far satisfactory that it absolutely secured the freedom of the slave who gained a footing on a British ship-of-war on the high seas, but with regard to a slave escaping within the territorial waters of a State where slavery exists, he was not to be admitted unless his life was in danger, and when the danger was past he was not to be allowed to continue on board. In other words, that right of asylum which is always granted to political refugees, wherever or however they effect their escape, was to be denied to the fugitive slave, out of respect to a local law which established the right of property in him. The second Circular provoked as much indignation as the first, and ultimately the entire subject was referred to a Royal Commission, which included such men as the Duke of Somerset, the Lord Chief Justice of England, Sir R. Phillimore, Sir G. Campbell, and Mr. Fitzjames Stephen. The only objection which could fairly

be urged against this Commission was that it was composed almost exclusively of lawyers and officials who would naturally find it difficult to emancipate themselves from a narrow and pedantic view of the subject. The result has shown that such an impression was well founded.

It is true that, owing to dilatoriness in publication, even now we are in possession, not of the report itself, but only of the recommendations made at the close of that document; which is tantamount to saying that, although we know the conclusions of the Commissioners, we have yet to learn the grounds upon which those conclusions were based. This is unfortunate; but still we are persuaded that in a matter of this kind, which has been so completely threshed out in discussion, no new light can be thrown upon the considerations which should influence the public judgment. The only questions which really have to be considered are (1) whether protection should be secured to a fugitive slave who, in the legitimate pursuit of liberty, finds his way on to the deck of a British man-of-war, and (2) whether there are any existing engagements between Great Britain and slave-holding countries which stand in the way of the effectual application of the above principle. Upon the latter point we believe that the Commissioners, in the body of their report, state that we are under no treaty obligation to limit the right of asylum to fugitive slaves except in the case of Madagascar; and with regard to this, the public will certainly be anxious to know how it was that we became involved in so sinister an engagement with the authorities of an island, which unfortunately has become notorious as one of the chief markets of the slave-trade. As respects the main question, it was only reasonable to expect that the Commissioners should point out that it is the duty of naval officers to abstain from any active interference with slavery, and that they should lay down the principle that ships of the Royal Navy should not be made a general asylum for fugitive slaves. These are simple truisms to which no reasonable exception can be taken. While we gladly admit that the Commissioners have taken up a position far in advance of either of the Circulars, yet they show a lamentable inability to deal with the question of natural right and justice which lies at the root of the controversy. For example, their third recommendation states that a "commander should, before retaining a slave on board, satisfy himself that there is some sufficient reason for so doing, such reason (when there is no treaty authorising the release of the slave) consisting not only in the desire of the slave to escape from slavery, but in some circumstances beyond that desire." This, then, is to qualify the action of the captain—the existence in each case of some circumstance beyond the desire of the slave to be free. We had always thought that the desire to be free was one of the most sacred of all the motives that could influence human conduct; but that apparently is not the opinion of the Commissioners. They, at all events, think that the slave should be retained on board only in cases where he has been, or is in danger of being cruelly used, or where the fugitive has been newly reduced to slavery, or imported in violation of treaty. The mere desire to be free is not enough: there must be special circumstances of inhumanity or illegality in the case, and unless these circumstances exist, the fugitive should be sent back into slavery. The Commissioners further state that "where a slave has come on board under such circumstances as to give his master a right to expect that he will not be harboured there against his master's will, as in the case of slaves attending their masters on visits of ceremony, or entering a ship in order to coal her, or with provisions for sale, the slave should not be retained unless his retention should appear to be demanded by strong reasons of humanity." We protest against the abandonment of a principle of infinite moment for the sake of a few exceptional cases. In the debate in the House of Lords, the Lord Chancellor suggested that British ships before entering foreign waters should give notice that they would not enter them subject to any obligation to deliver up fugitive slaves; and Lord Selborne, in his masterly speech on the same occasion, showed that in the case of the Barbary States it was customary to give such a notice, and thus the responsibility of preventing the escape of the slaves was thrown upon the masters.

Sir George Campbell's dissent, although it just fails of giving full expression to the national feeling, does embody the principle that a slave once admitted on board a British ship is not to be surrendered to those who claim him as a slave unless he has committed some criminal offence, on account of which he would have been surrendered or expelled if he had been a

free man. The difference between the two views we understand to be as follows:—The Commissioners are of opinion that, after the slave has entered the ship he should only be permitted to remain on board if he could show that he had been cruelly treated or had been enslaved contrary to treaty. Sir George Campbell also would not admit a slave on board except for such reasons, or because his life was in danger; but, as we understand, if by any means the man managed to get into the ship, the hon. gentleman would peremptorily interdict his return to slavery. As between the two parties Sir G. Campbell unquestionably appears to lean the most to the side of justice and humanity; although we vain would hope that the public will be satisfied with nothing short of the fullest protection to all fugitive human chattels.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Morning.

Two long nights have been devoted during the past week to a discussion of the Education Bill, which has thus passed its second reading. The debate was introduced on Thursday by Lord Sandon, who, having made his speech on the first reading, and having another in prospect at the winding up of the debate, contented himself with simply moving that the bill be read a second time. It was Mr. Mundella who really began the talk, moving an amendment, the chief end of which was to make the school attendance compulsory. The hon. member was able to frame a very damaging indictment against the bill, and much that followed on the same side was necessarily a repetition of the stock arguments and illustrations. Somehow or other, probably because the conclusion was foregone, the debate neither last night nor on Thursday reached anything like a point of enthusiasm, or even of absorbing interest. Everybody knew what was to be said against the bill; everybody knew even more certainly what would be the result of the pending division, and nearly everybody was content to wait about the lobbies or to linger in what used to be called "the Gilded Saloon," till such time as the division bell should ring.

If the attack of the Opposition was in great measure limited to hon. members below the gangway, it cannot be said that the defence shown from the Ministerial side was hearty. Mr. Heygate, who declared that he was "able to give only a half-hearted support to the bill," was a very fair representative of the sort of force brought to bear from the rank-and-file of the Ministerial party by those who thought it worth their while to say anything at all. On Thursday the *mot d'ordre* was given, as it frequently has been on similar occasions when the Government has been hard pressed, that there should be no speaking, and this was a position of affairs cheerfully accepted by the Conservatives. Close upon midnight the talk had been going on for seven hours (those who did speak making, it must be confessed, tremendously long speeches) whilst no answer had been given from the Treasury Bench. The Ministry appeared to consider that it was impossible to object to the evident determination of the Opposition to have the debate adjourned. At the same time they were determined that they would be no party to what they contemptuously regarded as loss of time. This brought up Mr. Fawcett, who bitterly complained that the Government had remained silent throughout the evening, and he gave notice in a manner not to be mistaken that if such a course were pursued he would take care to frustrate it by a familiar and disagreeable process. This brought up Mr. Disraeli, who was exceedingly angry with Mr. Fawcett, so angry indeed that he repeated as fresh and original the poor joke made a few nights earlier by Sir Stafford Northcote, when a similar course pursued by the Government was challenged by the Opposition. Ministers, Mr. Disraeli said, had not found it necessary to answer the speeches opposite because they had answered themselves. The Government were attentively listening and critically watching the course of the debate, and in due time, having picked up a general notion of the views of the House, the oracle should speak. Lord Hartington, whose interest in the bill has not been absorbing, chanced to be in the House at the moment, and unexpectedly rising, he made what will perhaps count as his most successful debating speech. He took Mr. Disraeli on his own ground, and in a sarcastic manner foreign to his ordinary speech, played with the Premier in a manner that surprised and delighted the House, none being more pleased and astonished than the Premier himself, over whose aged face a

broad smile slowly wrinkled. This, so far as the bill has progressed, has proved to be the only contribution from the leader of the Opposition, and one is glad to record its pre-eminent success.

Amongst the speakers on this first night was Mr. Dixon, making what will, I believe, prove to be his last speech in the House, as his telling on the division last night was his final action as a member of the House. The hon. member delivered a speech of an uncompromising character, declaring that even the acceptance of Mr. Mundella's amendment, and those of which Mr. Forster had given notice, would not remove his undying hostility to the bill. He was followed by Mr. Walter, who made a speech that was worth a battalion to the Government, for Mr. Walter is known not only as the proprietor of the *Times*, but as a Liberal of generous impulses. Mr. Walter turned upon Mr. Dixon with a warmth of manner remarkable by contrast with his usual mild debating demeanour, carrying the war into the country of the Nonconformists, scolding them for their irreconcilability, and declaring his belief that there was "no such thing as a denominational school," and that the religious difficulty was merely a bugbear. This was a notable speech; but perhaps the most remarkable of all the speeches delivered in the two nights' debate was that which Mr. C. S. Read delivered last night during the adjourned debate. When the bill was introduced, Mr. Read, promptly rising, delivered a brief speech, which seemed uncommonly like drawing the sword and throwing away the scabbard. He warmly denounced the conduct of the Government, particularly in respect of repealing the Agricultural Children's Act, and prophesied evil and calamity for a country threatened with such a bill as this of Lord Sandon's. What may have happened in the meantime who can tell? What is certain is that Mr. Read has since changed his opinion of the bill in an absolute degree, and last night was not only able to declare his approval of the measure, but made a point of confessing to something almost akin to pleasure because the Agricultural Children's Act was repealed.

Mr. Forster was weighted with great difficulty in addressing the House. As a former Minister of Education he spoke with official authority, and it is no secret that it is largely due to his opinions and his counsel that the front Opposition bench have refrained from any real opposition to the earlier stages of the Education Bill. At the same time it would hardly have been seemly for Mr. Forster to throw over his own friends below the gangway, and accordingly he found himself in a position where he was bound to prove that whilst the bill was not so good that it might not be made better in committee, it was not so bad that it ought to be thrown out on the second reading. One would have thought that the effect of Mr. Mundella's amendment if carried would have been to throw out the bill, but by some process scarcely less mysterious than that indicated in the case of Mr. Read, Mr. Forster arrived at this conclusion: He would vote for Mr. Mundella's motion, and also he would vote for the second reading of the bill—and such course he took, being followed by the Marquis of Hartington, Mr. Goschen, Lord Frederick Cavendish, and other members of the late Ministry who chanced to be present and have pronounced views on such an unimportant affair as national education. Mr. Mundella's amendment was, of course, rejected by a large majority, and then Sir Charles Dilke in a manly speech which marked his great advance in debating power, sounded again the tocsin of war, and proclaimed the intention of what Mr. Walter would call "the irreconcilables" to divide the House on the motion for the second reading. Mr. Forster, like the "Heathen Chinee," rose to explain, but the House had had explanations enough, and were impatient for a division, so they shouted the right hon. gentleman down, and the question was about to be put when Major O'Gorman rose and, as usual, commanded a ready hearing. The Major's speech was short, but possibly it will be accepted coming from a man of undoubted patriotism as affording the best estimate of the value of the bill. "Mr. Speaker, Sir," said the major, "I understand that this bill does not extend to Ireland at all. If that is the case I am perfectly satisfied with it." This was, perhaps, selfish, but it was at least frank.

The miscellaneous private business of Friday has not been of an unimportant character, and to-day the Government, again appropriating private members' days, have taken a morning sitting for the Commons Bill.

Literature.

MUMMIES AND MOSLEMS.* 1

Mr. Warner is a bright and suggestive writer, with a vein of quiet humour, as his former books abundantly show; but he has fallen into a fatal error in this volume. He devotes too much time to wandering along the ordinary route which every tourist in the East must do. Cairo and the bazaars! We have heard of them literally, *ad nauseam*; and a wise man should be short, unless indeed he meets with some perilous adventure, and loses "either an arm or a leg," and can ascend the Pyramids by some wholly new mode of locomotion. Mr. Warner makes this somewhat *malapropos* admission, and then untowardly proceeds to a long and wearisome detail:—

I am aware that every one who writes of the pyramids is expected to make a scene of the ascent, but if I were to romance I would rather do it in a fresher field. The fact is that the ascent is not difficult, unless the person is very weak in the legs or attempts to carry in front of himself a preposterous stomach. There is no difficulty in going alone; occasionally the climber encounters a step from three to four feet high, but he can always flank it. Of course it is tiresome to go upstairs, and the great pyramid needs an "elevator"; but a person may leisurely zig-zag up the side without great fatigue. We went straight up at one corner; the guides insisting on taking me by the hand; the boasting Arab who came behind earned his money by grunting every time we reached a high step, but he didn't lift a pound.

Considering that Mr. Warner has somewhat fresh to tell us about the Nile and Dahabeh life upon it, he should have hurried past Cairo and the Pyramids. He calls up pictures by a touch, and tell's a story well, as witness:—

We feel more and more that the Nile is Egypt. Everything takes place on its banks. From our boat we study its life at our leisure. The Nile is always vocal with singing, or scolding, or calling to prayer; it is always lively with boatmen or workmen, or picturesque groups, or women filling their water-jars. It is the highway; it is a spectacle a thousand miles long. It supplies everything. I only wonder at one thing. Seeing that it is so swift, and knowing that it flows down and out into a world whence so many wonders come, I marvel that its inhabitants are contented to sit on its banks year after year, generation after generation, shut in behind and before by desert hills, without any desire to sail down the stream and get into a larger world. We meet rather intelligent men who have never journeyed so far as the next large town.

And this:—

Above Philæ we pass the tomb of a holy man, high on the hill, and underneath it, clinging to the slope, the oldest mosque in Nubia, the mosque of Belal, falling now into ruin, but the minaret shows in colour no sign of great age. How should it in this climate, where you might leave a pair of white gloves upon the rocks for a year, and expect to find them unsoiled.

"How old do you suppose that mosque is, Abd-el-Atti?"

"I tink about twelve hundred years old. Him been built by the Friends of our Prophet when they come up here to make the people believe."

I like this euphuism. "But," we ask, "suppose they didn't, what then?"

"When thim believe, all right; when thim not believe, do away wid 'em."

"But they might believe something else, if not what Mahommed believed."

"Well, what our prophet say? Mahommed, he say, find him anybody believe in God, not to touch him; find him anybody believe in the Christ, not to touch him; find him anybody believe in Moses, not to touch him; find him believe in the prophets, not to touch him; find him believe in bit wood, piece stone, do way wid him. Not so! Men worship something wood, stone, I can't tell—I tink dis is nothing."

Abd-el-Atti always says the "Friends" of Mohammed, never followers or disciples. It is a pleasant word, and reminds us of our native land. Mohammed had the good sense that our politicians have. When he wanted anything, a city taken, a new strip of territory added, a "third term," or any trifle, he "put himself in the hands of his friends."

The Friends were successful in this region. While the remote Abyssinians retained Christianity, the Nubians all became Moslems, and so remain to this day.

"You think, then, Abd-el-Atti, that the Nubians believed?"

"Thim 'bliged. But I tink these fellows, all of 'em, Musselmens as far as the throat; it don't go lower down."

Our author has a quick eye to detect the character of the people, and soon comes to sympathise with them in the oppression which, weighing them down for generations, has made them in some sort stupid. We have here some piquant pictures of Copts, Nubians, and Arabs, such as might well form pendants to some of those of Lady Duff Gordon. This sketch of Esneh may be taken as a good specimen of Mr. Warner's style:—

The town is not without liveliness. It is half Copt, and beggars demand backsheesh on the ground that they are Christians, and have a common interest with us. We wander through the bazaars where there is nothing to buy and into the market-place, always the most interesting study in an unknown city. The same wheat lies on the ground in heaps; the same roots

* *Mummies and Moslems.* By CHARLES DUDLEY WARNER, Author of "My Summer in a Garden," "Backlog Studies," &c. (Sampson Low and Co.)

and short stalks of the doors are tied in bundles and sold for fuel, and cakes of dried manure for the like use; people are lying about in the sun in all picturesque attitudes, some curled up and some on their backs fast asleep; more are squatting before little heaps of corn or beans or some wilted "greens," or dried tobacco-leaves and pipe-bowls; children swarm and tumble about everywhere; donkeys and camels pick their way through the groups.

I spent half-an-hour in teaching a handsome young Copt how to pronounce English words in his Arabic-English primer. He was very eager to learn and very grateful for assistance. We had a large and admiring crowd about us, who laughed at every successful and still more at every unsuccessful attempt on the part of the pupil, and repeated the English words themselves when they could catch the sound—an exceedingly good-natured lot of idlers. We found the people altogether pleasant, some in the ingrained habit of begging, quick to take a joke and easily excited. While I had my scholar, a fantasia of music on two tambourines was performed for the amusement of my comrade, which had also its ring of spectators watching the effect of the monotonous thumping upon the grave howdji; he was seated upon the mastabah of a shop, with all formality, and enjoyed all the honours of the entertainment, as was proper, since he bore the entire expense alone—about five cents.

Apparently the book is made up of letters written home from time to time. They have a certain racy freshness, and show the advantage that the cultured American has in his power of adaptability to new circumstances. But in the process of reading this volume we were several times tempted to exclaim, with witty Voltaire, "Pity the man who tries to say all!" Well condensed, this might have been a really popular book—as it is, we fear that few English readers will care to wade through its least novel or attractive portion, to reach what are really a series of most readable and instructive chapters on wintering on the Nile.

ANCIENT CHINESE POETRY.*

The "Sho-King, or Book of Ancient Poetry," we are told, existed long prior to the time of Confucius. Some have said that in its earlier stage the book consisted of 3,000 pieces, and that Confucius edited and selected from these; but Dr. Legge is of opinion that "he did no work at all to which the name of compilation could properly be applied, but simply adopted an existing collection of poems consisting of 305, or, at most, of 311 pieces." In support of this, Dr. Legge is able to adduce Confucius' own testimony—for twice in the Analects he speaks of the Odes as a collection consisting of 300 pieces. The most that he did apparently was to make a copy for his own use and that of his disciples. But he set such store by it that he made it a sort of text-book, urging on his pupils a systematic and appreciative study of the poems. "A man ignorant of them was in his opinion like one who stands with his face towards a wall, limited in his views and unable to advance. Of the two things which his son could specify as particularly enjoined upon him by the sage, the first was that he should learn the Odes." And his followers evidently in this were faithful to the Master; for the She King perished with the rest of the classics, when the Tyrant of T'sin issued an edict for their destruction, and was all, or nearly all, restored from the memories of scholars. Like the works of Shakespeare or the *Divina Commedia* of Dante, it has furnished scope for generations of commentators, who have not failed frequently to draw from the poems the most varied and fantastic meanings. Dr. Legge often detects an allusive and metaphorical character in the Odes; but he prefers to go no further than what might be conceived to be on the face of the poems themselves. The authors, of course, were various—"individuals of some literary culture, for the arts of reading and writing even could not be widely diffused during the Chow dynasty." In the chronological table which Dr. Legge gives us, we find that five of the pieces—the Sacrificial Odes of Shang—date back to the period between 1765 or 1122 B.C.; certainly a very genuine antiquity. They are all in rhyme of a very marked order, of which Dr. Legge says:—

Rhyme has always been a characteristic of verse in China; and all the earliest attempts at poetical composition were of the same form—in lines consisting of four words, forming, from the nature of the language, four syllables. Wherever there is any marked deviation from this type, the genuineness of the piece as a relic of antiquity becomes liable to suspicion. This line of four words is the normal measure of the She, but it is not invariably adhered to. We have in one ode, according to the judgment of many native scholars, a line of only one word in each of its stanzas. Lines of two, of three, of five, of six, of seven, and even of eight characters, occasionally occur. When the poet once departs from the normal law of the metre, he often continues his innovation for two or three more

lines, and then relapses into the usual form. He is evidently aware of his deviation from that, and the stanzas where it takes place are in general found to be symmetrically constructed and balanced.

This exact order Dr. Legge has found it impossible to follow, and has adopted such metres as seemed to represent most readily the idea or sentiment of the pieces. The value of the book lies in the insight it gives us at once into the beliefs, modes of thought, religious observances, the manners and customs of the people. They seem, even in that very early age to have "had a very considerable knowledge of God, but they believed in other spirits under him, some presiding over hills and rivers, and others dwelling in heavenly bodies. In fact, there was no object to which a tributary spirit might not at times be ascribed, and no place where the approaches of Spiritual Beings might not be, and ought not to be, provided for by the careful keeping of the heart and ordering of the conduct." With this was combined a peculiar mode of ancestor worship and periodic sacrifices. The temples of their ancestors were reared mainly for the purpose of these celebrations, which did much to maintain and strengthen filial feelings and promote family unity, so great elements in Chinese morality. Of women at that early period the idea seems to have been low. So, as justifying their claim to being a national collection and manual, we find the wide circle of human interests fully represented from Odes of sacrifice to Songs of love and assignation. We can only afford to give a few specimens. This is in praise of a young bride going to her future home:—

Graceful and young the peach tree stands;
How rich its flowers, all gleaming bright!
This bride to her new home repairs;
Chamber and house she'll order right.
Graceful and young the peach tree stands;
Large crops of fruit it soon will show.
This bride to her new home repairs;
Chamber and house her away shall know.
Graceful and young the peach tree stands,
Its foliage clustering green and full.
This bride to her new home repairs;
Her household will attest her rule.

This is a picture of a conceited young man—and here be it noticed there is a keen sarcastic vein which we often meet in the purely narrative pieces:—

Feeble as branch of sparrow-gourd, this youth,
Wears spike at girdle, as if he, forsooth,
Were quite a man; but though the spike he wears,
He knows not us at whom he proudly stares.
How easy and conceited is his mien!
How drop his girdle-ends, full jaunty seen!
Like leaf of sparrow-gourd, that coxcomb young,
With archer's thimble at his girdle hung!
He wears the thimble, but he's not the Swell
To lord it over us who know him well.
How easy and conceited is his mien!
How drop his girdle-ends, full jaunty seen!

This is the utterance of a lady's longings for her love:—

He's there, the dolichos among!
Only one day from sight away,—
To me it seems as three months long!
He's there, among the southernwood!
Only one day from sight away,—
It seems three seasons' solitude!
Among the mugwort he appears!
Only one day from sight away,—
To me it seems as three full years!

The following—a woman scorning her lover—has a delicate pointedness, a delicious decisiveness of scorn:—

O dear! that artful boy
Refuses me a word!
But Sir, I shall enjoy
My food, though you're absurd!
O dear! thou artful boy
My table will not share!
But, Sir, I shall enjoy
My rest, though you're not there!

This is one of the songs of sacrifice:—

My offerings here are given,
A ram, a bull,
Accept them, mighty Heaven,
All-bountiful.
Thy statutes, O great king,
I keep, I love;
So on the realm to bring
Peace from above.
From Wan comes blessing rich;
Now on the right
He owns those gifts to which
Him I invite.
Do I not night and day
Revere great Heaven,
That thus its favours may
To Chow be given?

Though many of the songs are practical in their drift, discussing such subjects as dress, the profit of adhering to established customs and so on, a very delicate touch of sentiment breaks out on us occasionally, as in this:—

O fell not that sweet pear-tree!
See how its branches spread;
Spoil not its shade,
For Shaou's chief laid
Beneath its weary head.

O clip not that sweet pear-tree!
Each twig and leaflet spare;
'Tis sacred now,
Since the Lord of Shaou
When weary rested him there.
O touch not that sweet pear-tree!
Bend not a twig of it now;
There long ago,
As the stories show,
Oft halted the chief of Shaou.

Evidently Dr. Legge has found this translation to be a labour of love. He and the friends who have aided and advised him have shown no little taste in the metres they have adopted, and in the management of them. Nor is that all or the greatest merit of these translations. Though they are made to look attractive in their English dress, they are still suffused with Chinese feeling and character. We must not omit to say that we have been particularly struck by the few done into the Scottish, and pleased with them. These are remarkably musical and ringing, and this we say though there are a few words which are strictly Aberdonic. Dr. Legge has certainly done a great favour to English readers in opening up to them such an ancient and attractive treasury of song. And though we fully sympathise with him in the eminent injustice to which he has been subjected by a certain American publisher, it may, we hope, prove a compensation to him, if the course he has felt it desirable to take should naturally yield him and the English public benefit that might not otherwise have been gained.

BRIEF NOTICES.

The Argonaut. Edited by GEORGE GLADSTONE, F.R.G.S., F.C.S. (Hodder and Stoughton.) The *Argonaut* successfully pursues its own course. It is interesting, solid, really educational. We can hardly imagine a better assortment of reading for young men. We have already spoken with favour of Mr. Wyke Baylis's articles, which are clear and exhaustive within their own line. "The Reports on the Progress of Science" are admirable summaries of recent results. Mr. Andrews is extremely interesting in "New Year's Day Customs and Superstitions," and Mrs. Van Heythuysen's, "Reminiscences of Holland" are as nearly as possible what such papers should be. We are gratified to see such a magazine carried on with such spirit, and we hope that, as it was really wanted, it may find increasing support.

Reunion in the Heavenly Kingdom, and Other Discourses. By the Rev. W. ANDERSON, LL.D. With an Introductory Sketch by the Rev. GEORGE CLARK HUTTON, D.D., Paisley. (Hodder and Stoughton.) To few men has it occurred to be so honoured after death as the late Dr. William Anderson. Mr. Gilfillan's biography of him was reviewed in these columns at the time of its publication, and since then there has been noticed the discourse on "Regeneration," with Mr. Ker's preface memoir. The present volume contains a large selection of previously unpublished sermons, with two or three that have long been out of print. They are all characterised by the peculiar genius of the author, fresh yet devout, sparkling with original thought, full of the courage of deep conviction, open as the day in transparent sincerity. Not one of them could be read without giving fresh stimulus to a higher Christian life. Dr. Hutton's introductory sketch differs from those that have preceded it both in scope and aim. It is chiefly an elaborate analysis of Dr. Anderson's moral and intellectual characteristics, executed with rare acuteness and discrimination. It is long since we met with so able and finished a piece of writing of its kind.

Memoir of Robert Charleton. Compiled chiefly from his letters. Edited by his Sister-in-Law, ANNA F. FOX. Second edition. (Samuel Harris and Co.) This second edition of the Memoir of Robert Charleton, of Bristol, is enlarged from the first by considerable additions. Of the subject of the memoir few Nonconformists—none certainly in the west of England—need information. Mr. Charleton, in common with so many of his honoured brethren in the Society of Friends, devoted the strength of his life to philanthropic purposes—especially in connection with the peace and temperance questions. A man of large heart, great practical ability, and strong common sense, he became one of the trusted leaders in those movements, while his personal character left a deep impression upon those who were brought within the circle of his influence. He was a type of the class that have added most to the most precious fame of this country, both by the lofty purity of their lives and the self-sacrificing activity of their benevolence. This memoir contains many particulars of his life and many letters from his pen.

* *The She-King: or, the Book of Ancient Poetry.* Translated into English Verse, with Essays and Notes. By JAMES LEGGE, D.D., LL.D., Professor of Chinese in the University of Oxford; formerly of the London Missionary Society. (Trübner and Co.)

Here will be found Mr. Charleton's narrative of the mission of the Friends to the late Emperor Nicholas previous to the outbreak of the Crimean war, but most of the particulars have already been given in Mr. Henry Richard's "Life of Joseph Sturge." There is a sense in which the memoir might have been likely to be more publicly useful had it been written by one not so closely identified with the subject; but, probably, in that case, it would not have been so acceptable to members of the Society.

The Judgment of Jerusalem, Predicted in Scripture, Fulfilled in History. By the Rev. Dr. PATTON, of New York. (Religious Tract Society.) The information contained in this work is exactly what so many readers of the Scriptures, and especially younger readers, need. It is a very full and detailed history of the fall of Jerusalem. Those who have not read Josephus will find in it all that is valuable in that author, and more, because of the light which is brought to bear upon the subject from the prophets of the Old and the Christ of the New Testament. Dr. Patton has arranged his materials well, but has not added to their value by his style, which is somewhat dry and inflexible. In a work of this kind, however, the facts are of more importance than the manner of setting them.

The Sayings of Little Children. (James Clarke and Co.) The idea of this book is good—so good that it would be worth while expanding it, by seeking, from wider sources, more illustrations. The author has obtained those now reprinted from the readers of the *Christian World*. Some are very quaint and original, but the majority are scarcely so. We should like to see an American collection of this kind.

Popular Delusions Sanctioned by the Church of England. By WILLIAM STOKES. (Elliot Stock.) Mr. Stokes's active pen has once more done service. He treats in this small volume mainly of Consecration, Apostolical Succession, and War. There is some good writing in the pages, but it lacks completeness both in design and execution.

Reminiscences of an Old Draper. (Sampson Low and Co.) We have read this unpretending little work with the most thorough interest. It is more than it assumes to be; for the author, while he narrates only his personal history and experience, really gives most picturesque and lively illustrations of our social and commercial progress. We have often been reminded in reading it of Defoe's "Compleat Tradesman," to which the style bears a singularly strong resemblance.

THE CENTENARY OF THE DECLARATION OF AMERICAN INDEPENDENCE.

By ALFRED WM. WINTERSLOW DALE, Trinity College, Cambridge.

E tenebris oritur lux.

[The following poem obtained the Chancellor's medal at the Cambridge Commencement this year; the first time, we believe, that it has been won by a Nonconformist.]

Not over violet seas that rise and fall
With whispering winds beneath an eastern sky,
Lay the mysterious Island of the Blest,
Nor in the limits of a pent-up lake
Where timid seamen crept from isle to isle
Scattered like stars in heaven, as a child
Through the wide field wanders with doubting foot

By daisies led that ever beckon on;
But with the western sun, 'fore shifting gales
Of hope and doubt, full many a weary soul
Set sail upon the deep, and shot between
The twin tall pillars,—that sheer precipice
From known to mystery—then into a sea
Where wave and sky were blent with wreaths of cloud,

Without a guide to lead, or star to cheer.
And there he wandered, ere the storm came on
And whelmed his bark, yet in his darkest hour
Found—not the shore he sought amidst the gloom,

But life's eternal secret clear at last,
Life's inmost mystery all made bright in death.
And ages passed, and races rose and fell,
And from their ashes other nations sprang,
Like flowers that draw life from the past year's grave.

Last a strong soul, after long days of strife,
Felling the fears within, the foes without,
Set sail from Spain, and groping in the gloom
After the flying shore, the fable land,
Stood bravely on in face of sea and storm.
And, ere he won his goal, full many a pledge
Of triumph long delayed came drifting on
Far o'er the darkening blue, as land drew near,
Lurking amid a mass of cloudy sky,
Low lying in the far off western wave.

Then year by year swept on, and as they ran,
Great forests rose and crumbled, and the lives
Of men passed with them, while a mighty race
Was gathering slowly, as the atoms meet
That go to form the framework of a star,

And 'mid the crash of kingdoms and of thrones,
Rising like coral reefs from thundering seas.
And British speech and British laws were theirs,
And British princes. Faithfully they served
For many a year, and rendered every due
As it beseeemed them, till an evil day
Came on their rulers, and possessed their souls
With foul injustice working cruel wrong.
Then flamed our fathers' spirit, and they dared
A struggle all uneven, till they broke
The tyrant's chain and won their human right,
Earning their freedom with free heart and soul.

And now a century has passed, and we
Honour the day with deep and holy joy,
And all keep festival. Far o'er the plain
The tide of gladness flows, and on the hills
That rise far inland, breaks an echoing foam.
And over breezy seas, that swell in chime
With the hoarse chant, the murmur wanders on
Till lost amid a wilderness of wave,
Here is a people's gladness; on this day
A truce to envy, strife and jealousy.

Perish the selfish soul that will but make
A life so little that might be so great;
That creeps into a corner of the world,
With the deep heaven outspread so wide above,
And hugs its petty joys, and wails its woes,
Its petty woes, all careless of its kind.
This is the nation's triumph, and the heart
Must leap for gladness, thinking o'er the past,
But oftentimes in the calmer hours of life,
When passion's heat is cooled, and souls are still,
We turn a wistful eye to our old home
And our old kindred: as a son who left
His father's side in fit of restlessness,
Amid his manhood's struggle oft looks back
To the old haunts, home of his boyhood's days,
To the old fields and those that are no more,
While a strange mist steals up and dims his eye.
And now the sounds of strife have died away
Drooping like waves on Mississippi's breast,
When every breeze is slumbering, and the stream

Mirrors a second shore with hill and tree,
Shelving in softened beauty, while the lark
Links her sweet treble to the deeper bass
Of the broad stream that marches towards its home,

Calm in its strength, as the dim sea grows clear.
Now strife is o'er, we would not shed abroad
The idle breed of boastful taunts, as keen
As Indian arrows, ranking where they fall,
To slay our children, when our lips are still
And cold in death. Far nobler is the soul
That leaves its deeds in silence, to be told
By other lips, crowned with another's praise.
Let others speak the worth of those who dared
And who endured so nobly; lives like theirs
Yield not to death. The harp will murmur on
E'en when the hand that swept the chords is still.

A hundred years are past, and still we stand,

A child among the nations: but our brow
Is furrowed deep with wrinkle and with scar,
Time's handiwork; stern power who would not spare

Youth fresh as ours, but plunged us deep in sin
And whelmed us in dark sorrow, yet still left
Youth's one sweet blessing ours, the light of Hope,

Hope for the chances of the years to come.
Darkling our fathers toiled; they might not know

The outcome of their toil; they might not see
The bounteous harvest of their soul's deep soil.
So were a star kindled far up in heaven,
Year after year its ray would travel on
Sweeping through senseless space, ere it might reach

This world of ours and pour new glory forth
Too late to light the age with which it rose.
And strange their harvest was, more good than soul

Had ever dreamed of, evil heavier far
Than deep despair e'er pre-aged, boding ill
In darkest moments of a dreary day.

And had they seen the future of the land
On which they lavished strength and life and love,

Would they have toiled on still? Would they have borne

The sullen season and the wintry storm?
Dark was the path of those who grasped the helm

And steered the state to safety, when the blast
Shrilled through the sky with rain of blood and tears.

And there were two, foremost in worth, whose fame

Burns ever brightly: passing storms may dim,
Though for a moment only, then the gleam
Burns forth, as moonbeams flash far down the night

When winds are rippling all the clouds in heaven.

Lincoln and Washington—great souls that rose
In darkest hours, the one to rear the state.
The other, when grim war, escaped from Hell,
Was brooding o'er the gloom, to save the land,
And break her foes, and strengthen faltering friends—

I would not mar with this my stammering tongue

Glory like yours, but pass to other themes
In silent reverence as o'er holy ground,

* v. 107. Cf. Eschyl., *Sep. c. Theb.* 594: Βασιλεὺς ἔσχατα δὴ σπέρδι καπνοθύωνος.

Laying but this poor floweret on your graves.

Not ours the glories of the empires old,
Of those old kingdoms, rich in legend fame
Which ages mellow, as when moonbeams fall
And glance round hoary keep, while battlement
And stern grey tower are soiled with silvery light.
No old nobility to link these days

To the dim past we claim, yet can we boast
Hearts noble with a wealth of nature's dower,
Rich in the manly grace of gentleness;
We boast no sacred ministers, old and grey,
All clustered round by sacred memories:

Of saints of bygone days, as ivy leaves
And mosses cling about the aging elm,
Richer and fairer with the passing year.
But prayer and praise as deep and true ascend
From city and from solitude to heaven,
From throng of worshippers, or where but one
Sad solitary soul looks up to God,
Deep in the forest 'neath the tall pine's shade,
Or rocked upon the wave of some grey stream
Far from the sorrows and the joys of men.

Ah me! I fear the voice were all untrue
That claimed us brightest of the sons of men
In Freedom, Love, and Faith, and Purity.
For in the music of our nation's life
Lurks many a jarring discord, strong to mar
The sweet perfection of the harmony.
The sins of bygone ages stain us not,
For evil changes with the changing years
Of every soul, and clothes itself anew
In other garb. We also have our part
In that dark cup of which the whole world drinks.

So while one soul is led by ignorance
And wanders in paths of shame that sink to crime,
The boast is vain. No liberty is theirs
Who free in body, still are slaves in soul.

The years of man are threescore years and ten

And they themselves are not the life, but lead,
As porch to palace, prelude unto chant
Majestic—or to glory, or to shame;
Glory that shines on earth like dawn's blue rays,
Shame low as far-off mutterings of the storm.

But centuries and ages span the life
Of nations great as ours: and here on earth
The punishment of ill though slow of foot,
Overtakes the guilty race, and golden seed
Ripens to golden harvest full and fair.

And so for this our land may ages fall
Dragged down in Time's deep gulf: may ages rise,
And we still rise with them, as rose the earth
With each succeeding cycle, fairer still

And nobler, in its steadfast upward course
Following the Finger that still guideth all.

And then some distant day shall hear the chime
Of angels ringing in the golden year,
The perfect freedom, and the spotless love;
And the old legends shall at last prove true,
And the past's failures be atoned for here;
And after years of suffering and of sin
Light break athwart the gloom, and swift winds rise

And weep away the clouds that hide the heaven,
And angel swords flash busy through the world
In the last triumph over Death and Sin.

NOTES OF A TRIP TO THE EAST.

V.

THE CINGALESE AND THE EURASIANS.

In these notes about Ceylon I have as yet said little about the two largest sections of the community—the native Cingalese and the Tamil coolies. The former are the natives of the island; the latter, or, at all events, those employed on the coffee estates, are immigrants from the adjoining coast of India.

One doesn't require to see much of the Cingalese to come to the conclusion that they have a very good opinion of themselves. They have quite the air of men—even the mechanic or artisan class—who think they are of some importance in the world. They know that as a people they have a more ancient history than we have, and if they were at liberty to do so they would perhaps occasionally remind us of that fact. Judging from those one meets with in the towns, I cannot say that I think they are an amiable sort of people. They are very reticent to strangers; they have not as a rule a pleasant manner; and they are apt to receive even acts of kindness either (apparently) with indifference or with suspicion. But in the up-country villages, where the few Europeans that are among them become individually well known, I am told it is quite different. There the Europeans, if at all friendly and respectful themselves, are treated with great deference, and a Cingalese man will not pass or meet such without saluting them most respectfully.

As a rule, even the poorest of the Cingalese will not hire themselves out to do the ordinary outdoor work of a coffee estate. That sort of work they leave exclusively to the coolies. They cultivate their paddy fields and small coffee and cocoa-nut gardens, and are wonderfully attached to their small properties; they take contracts for clearing the jungle for coffee, and for felling and sawing timber, and building houses, bridges, &c.; they do nearly all the carting that is required in the island (a most important branch of industry); they act as apoor or head-servants in European families; they keep small boutiques or shops in the native villages; and they engage in all sorts of handicraft trades—as masons, sawyers, carpenters, blacksmiths, turners, fitters, coopers, tin-plate workers,

&c., but they will not hire themselves out as labourers on the coffee estates. In some localities the men of whole villages are employed in making furniture, and the furniture they make from the native jak-wood is in use in all the bungalows in Ceylon. It is not so handsome or well-finished as our furniture at home, but it is serviceable and not very expensive, and if well kept it greatly improves in the course of a few years. Some of these mechanics, employed in European machine-making establishments, are in receipt of good wages—particularly good when compared with the ordinary rates paid for native labour in the East. They make from 2s. 6d. to 4s. or 4s. 6d. a day, according to ability and experience, and the working-day is ten hours. There are now many educated Cingalese, and the number is always increasing. They show a great eagerness for employment in any office connected with Government, and from the police or post-office peon upwards they are proud of office. This extreme desire for official employment extends to the highest among the Burghers as well as Cingalese.

This weakness in the character alike of the Cingalese and the Eurasians,* and its prevalence is not a hopeful sign. And associated with it, and akin to it, is the almost utter want of public spirit, among even the best-educated and wealthiest of these two classes. But this is a virtue, I ought to remember, that does not seem to flourish among our own countrymen in Ceylon, any more than among Cingalese or Eurasians. I am sorry to think that it is so, but I cannot resist the evidence that has come before me. Is it the wearing and relaxing climate? or what is it that in these tropical latitudes makes our countrymen so much more contracted in their sympathies than they are at home? Or is it nearly all traceable to the one thing that leaves its taint on so much of our doings in the East—the fact that we are all there, not to make homes for ourselves and our families, but to make as much money as possible, in the shortest time possible, and to be off to enjoy it "at home" as promptly as possible.

I will mention another weakness on the part of the Eurasians. It is one that I regret much to notice, and it is not confined to Eurasians. I refer to their aversion to almost any kind of manual labour as a means of gaining a living. We used to hear, in the days of slavery in the Southern States of America, of the deplorable effects upon the white people themselves, in the fact that on account of that slavery all honest labour was put under a ban, and was looked upon as dishonourable. I fear that the presence of the ubiquitous and handy coolie has something of the same effect in Ceylon. The Eurasians will not, if they can help it, engage in any handicraft work as a means of livelihood, and they will not teach their children to do so. We know that at home many of our youths—well-educated and well-connected too—have to begin their commercial career in London or elsewhere by making up and carrying parcels; and that others don't think it beneath them to take to engineering, and to work engineers' hours, and receive engineer apprentices' pay, in order that they may thoroughly master a useful and honourable trade. But such a course is not according to Eurasian ideas. To think of a daintily-dressed Eurasian youth carrying a parcel in Colombo! Why, the lad would think that the end of all things was come, if he were only asked to do such a thing. But in this, as in many things else, the Eurasians follow the example set by our own countrymen. The thing is carried to a ludicrous extent.

I called one day at a missionary's house, to borrow a hymn-book I had occasion to use. I got the book—of a size to go quite readily into my coat-pocket—but the lady of the house, when, putting it into my hand, didn't mean to poke fun at me, but was quite sincerely polite, when with a grace that would have adorned any gentleman behind the counter at home, she asked me, "Shall I send it for you, Mr. —?"

Some time ago I believe the Government made arrangements to receive a number of Burgher youths into the workshops connected with the Public Works Department, but I was told that the effort to benefit the Burgher community in that way had not been a success. The work is too hard (so they say), and few remain at it. In keeping with this is the opinion of the manager of one of the engineering firms in the island. Talking with him one day, and referring to the difficulty of getting employment for these Burgher youths, I said, "Isn't it a pity that more of them don't come your way, and get trained to mechanical work?" "Yes, it is," he replied, "a pity for their own sakes; but, the fact is, I don't want them. Few even of those who try it do any good; they don't like hard work, and they won't stay at it long enough to make them of any value to us. They haven't the *stuff* in them to make good mechanics." How to get the "*stuff*" into them, it is not for me to say; but I am convinced it is not to be done by their shying all hard work, and overcrowding all kinds of offices that have only the attraction of admitting of unsoiled hands and spotlessly-white pantaloons.

The question brought up here—though it is away somewhat from the text with which I started this letter—is one that concerns the well-being of the Burgher community. I have many friends among them, and I heartily wish them well. It is possible that this letter may find its way back to Ceylon; and, if so, it wouldn't surprise me to find that our

*Burgher and "Eurasian" are convertible terms. The former is the term in familiar use every day; the latter is used, say in complimentary addresses, after dinner speeches, and on other grand occasions.

friend of the *Observer* should have something to say to it. W.

Miscellaneous.

A new edition of the *Saturday Half-Holiday Guide* has been issued. This publication has now reached a yearly circulation of upwards of 10,000 copies, and proves a valuable agent in advancing the early closing movement.

HOSPITAL SUNDAY IN LONDON.—At the various Jewish synagogues in London on Saturday collections were made for the Hospital Sunday Fund, in aid of which appeals were addressed to the congregations attending about 800 of the churches and chapels. At the principal synagogue the contributions amounted to upwards of 250*l*. At St. Paul's Cathedral the Lord Mayor and sheriffs attended in state at the afternoon service. Six of Her Majesty's judges, with several members of the Bar, were also present. The sermon was preached by Bishop Cloughton, and the collection amounted to 97*l*. A sum of 59*l*. was subscribed in the morning. The total contributions at Westminster Abbey was 269*l*. of which 117*l*. was given at the evening service, when Canon Liddon preached. The contribution at the Chapel Royal, Whitehall, fell from 115*l*. last year to 55*l*. The amount collected at the City Temple was 123*l*. We have not space this week to give further details, but may state that up to last night over 10,000*l*. had been received at the Mansion House.

THE NEW PRISONS BILL.—The committee of the Howard Association, London, Robert N. Fowler, Esq., in the chair, have adopted the following resolution in reference to the above measure:—"The committee of the Howard Association regard with much satisfaction the new Prisons Bill introduced into Parliament by the Home Secretary, as tending to effect, or facilitate, some important improvements which this Association has for years been actively advocating. In particular, they hope that its provision for a large reduction in the number of unnecessary gaols will receive the cordial and early support of both Houses of the Legislature. They would desire that the undue restrictions placed by the Prison Act of 1865 upon varied and profitable gaol industry (limiting prisoners' occupation too much to the treadmill and similar 'work') should be definitely repealed; but they trust that, at least indirectly, the new measure may tend to this end. It will, however, require, for its full success, further and effectual arrangements for the cumulative punishment of inveterate misdemeanants, as a reform of urgent necessity, inasmuch as a large proportion of prisoners are constantly being recommitted for very short terms neither sufficient to deter them, nor to teach them any useful industry, or to secure the formation of good habits. In reference to that portion of the bill which appears to restrict the future functions of visiting justices mainly to the hearing of complaints and the infliction of extra punishments, the committee would hope that it may be found practicable to continue the religious, moral, and educational departments of gaol administration under the direction of these authorities as visitors. For, whilst a central prison board will possess some great advantages, it will not be without special dangers and drawbacks, which the services of judicious local magistrates may obviate. Yet so far as the bill encourages a large reduction of expenditure, and may foster more systematic prison industry, the committee desire to place on record their grateful thanks to that able statesman, the Right Hon. R. A. Cross, who has brought it before Parliament."

Cleanings.

Mr. Brassey, M.P., is selecting a party of friends to make a trip round the world in a vessel which he is building for the purpose.

"Can there be anything brought into this House," asked a disgusted member, "that will not be repealed sooner or later?" One of the Opposition suggested "a skinned orange."

The Emperor of Brazil has made a joke on the Centennial Exhibition. On learning the number of revolutions of the great Corliss engine per minute, he said, "That beats our South American Republics."

Elderly agriculturist (to season ticket holder in the train): "You don't have no ticket?" Ticket holder: "No, I travel on my good looks." Agriculturist (after eyeing him over): "Then probably you ain't going very far?" General smile!

A gentleman in want of a house for the summer months, in a little town on the west coast of Ireland, found a commodious residence close to the beach. On consulting the house-agent's board, he read "House to be let, apply opposite." "Opposite!" cried he. "Why, the house faces the sea!" On making inquiry he found that the house belonged to a New Yorker, who was open to receive offers.

A Japanese romance, "Chinshingura," is about to be published in the United States, and will be interesting in more than one respect. It is to be a highly sensational story of "the Loyal League." It will be produced in Japanese fashion. It is to be bound like an English book, but the lines run the long way on the page. Some curiously embossed cloths have been imported from Japan in which to bind it. There will be thirty illustrations

in black and blue, with full descriptions of each cut in English.

COMETS.—"Donati is to have a monument for discovering so many comets." When a man catches his toe at the head of the stairs, and alights on the bridge of his nose on the edge of the bottom step, and discovers two millions of new comets, he doesn't always get a monument, but he feels as if he would need one pretty soon.—*Brooklyn Argus*.

A SHARP BARBER.—A gentleman who had been dining out the night before, went into a barber's shop one morning to be shaved. He saw the barber had been getting more drink than was good for him, for it made his hand shake very much, and his friend, naturally indignant, began to give him a little moral advice by saying, "Bad thing drink!" "Yes," said the barber, "et makes the skin unco' tender."

A YANKEE STORY.—The head of a New York mercantile house was bragging rather largely of the amount of business done by his "firm." "You may judge of its extent," said he, "when I tell you that the quills of our correspondence cost two thousand dollars a year." "Pooh!" said the clerk of another, who was sitting by, "what is that to our correspondence, when I save four thousand dollars in ink merely for omitting to dot the 'i's'!"

A CURIOUS EXPERIMENT.—Four ladies who interest themselves in the employment of women of the middle classes, recently put four separate advertisements in the *Times* asking for lady helps. They did this to see how many answers would come to them. The four advertisements drew over 9,000 applications from young girls, married women, and widows, but mostly widows—a large number of whom were the widows of clergymen and doctors.

A HEN-PECKED HUSBAND.—Some of the company at tea with a Danbury family spoke of the excellence of the honey, whereupon the head of the house, who stands in reputed dread of his wife, feelingly said, "Honey is the most delicious of delicacies. It is the nectar of beautiful flowers, sipped from the brilliant petals by the never-tiring bee, and moulded into a glory which would tempt the god of —" "Ephraim!" enunciated his wife with a stern solemnity, "have you been drinking again?" Ephraim groaned.

FAMOUS HOUSES.—The Society of Arts has, during the past month, set up on seven different houses in London small tablets commemorating the fact that the house has once been occupied by some famous inhabitant. In Gough-square, Fleet-street, is the name of Samuel Johnson; in Gerrard-street, Soho, that of Edmund Burke; and similarly we are reminded that Mrs. Siddons lived in Upper Baker-street, Faraday in Blandford-street, Garrick in Adelphi-terrace, Canning in Conduit-street, and Nelson in New Bond-street.

A DISQUALIFICATION.—A carping old woman said once to her pastor, "Dear me, ministers mak' muckle adae aboot their hard wark; but what's twa bits o' sermons in the week tae mak' up? I could do't mysel'." "Well, Janet," said the minister, goodhumouredly, "let's hear you try't." "Come awa' wi' a text then," quoth she. He repeated with emphasis, "It is better to dwell in the corner of the housetop than with a brawling woman in a wide house." Janet fired up instantly. "What's that you say, sir? Dae ye intand onything personal?" "Stop, stop," broke in her pastor; "you would never do for a minister." "And what for no?" said she. "Because, Janet, you come ower soon to the application."

MR. RUSKIN'S ADVICE TO YOUNG LADIES.—Do you want to be better dressed than your school-fellows? Some of them are probably poor, and cannot afford to dress like you; or, on the other hand, you may be poor yourself, and may be mortified at their being dressed better than you. Put an end to all that at once, by resolving to go down into the deep of your girl's heart, where you will find, inlaid by Christ's own hand, a better thing than vanity—pity. And be sure of this, that, although in a truly Christian land, every young girl would be dressed beautifully and delightfully—in this entirely heathen and Baal-worshipping land of ours, not one girl in ten has either decent or healthy clothing, and that you have no business now to wear anything fine yourself, but are bound to use your full strength and resources to dress as many of your poor neighbours as you can. What of fine dress your people insist upon your wearing, take, and wear proudly and prettily, for their sakes; but so far as in you lies, be sure that every day you are labouring to clothe some poorer creatures. And if you cannot clothe, at least help, with your hands. You can make you own bed; wash your own plate; brighten your own furniture—if nothing else. "But that's servant's work?" Of course it is. What business have you to hope to be better than a servant of servants? "God made you a lady?" Yes, he has put you, that is to say, in a position in which you may learn to speak your own language beautifully; to be accurately acquainted with the elements of other languages; to behave with grace, tact, and sympathy to all around you; to know the history of your country, the commands of its religion, and the duties of its race. If you obey His will in learning these things, you will obtain the power of becoming a true "lady"; and you will become one, if, while you learn these things you set yourself, with all the strength of your youth and womanhood, to serve His servants, until the day come when He calls you to say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*Fora Clavigera*.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

MANN-BROWN.—June 8, at the Tabernacle, Trowbridge, by the Rev. T. Mann, father of the bridegroom, assisted by the Rev. George Kirkwood, Chaplain to the forces, brother-in-law of the bride, William John Mann, Trowbridge, to Julia, daughter of the late Samuel Elms Brown, of Rodney House, Trowbridge.

CHRISTY-OAKLEY.—June 14, at the Congregational Church, Alton, by the Rev. F. M. Holmes, assisted by his son, the Rev. Howard Holmes, John, second son of the late Mr. G. W. Christy, of Ashwell, Herts, to Annie, third daughter of the late Richard Oakley, of Sudbury, Suffolk.

WHITWORTH-OUTRAM.—June 14, at Wicker Congregational Church, by the Rev. James Smith, M.A., James Higham, son of W. R. S. Whitworth, Walkley, to Eleanor, eldest daughter of Henry Outram, Esq., Birkendale, Sheffield.

FLACK-WHEELER.—June 15, at Abney Congregational Church, Stoke Newington, by the Rev. W. Spensley, Joseph, youngest son of James Charles Flack, of 77, Lordship-park, to Ellen Jane (Nellie), eldest daughter of Elijah Wheeler, of 89, Lordship-park.

HARDY-HOWIESON.—June 15, at Walworth-road Chapel, London, by the father of the bride, Arthur Hardy, of Leicester, to Ellen, eldest daughter of the Rev. W. Howieson, of Walworth.

REED-GREER.—June 15, at Castle-rock, Ireland, by the Rev. W. Irwin, Talbot Baines, third son of Sir Charles Reed, of Earlswood, Tottenham, to Elizabeth Jane, second daughter of S. M. Greer, Esq., of Spring Vale, London-derry. (No cards.)

STEIR-STREDWICK.—June 15, at the Baptist Chapel, Folkestone, by the Rev. W. Sampson, Mr. James Steir, of Park Farm, Limsfield, Surrey, to Sophia, younger daughter of the late Mr. John Harvey Stredwick, of Sandgate-road, Folkestone.

WALLER-COX.—June 15, at the Congregational Church, Bournemouth, by the Rev. Wm. Jackson, Henry Garrod Waller, of Lowestoft, eldest son of Henry Waller, Saxmundham, to Harriet Arter Cox, second daughter of M. H. Cox, Ellenbrook, Bournemouth.

DEATHS.

JARROLD.—June 2, at his residence, Grove House, Norwich, William P. Jarrold, in the 67th year of his age; for the last eighteen years an honoured and beloved deacon of the Independent Church meeting at the Chapel-in-the-Field.

BASSETT.—June 9, at Countesthorpe, in the 80th year of his age, Christopher Bassett. He was a member of the Baptist Church at Arnsby, Leicestershire, sixty-one years, and for some years senior deacon.

CHANCELLOR.—June 13, at Peckham, John Chancellor, formerly of Battersea and Staines, in his 83rd year.

THOMPSON.—June 11, at Knoll House, Frome, in the 75th year of her age, Annie, widow of the late William Thompson.

DUKES.—June 17, at Lordship-road, Stoke Newington, the Rev. Clement Dukes, M.A., aged 67.

WAGSTAFF.—June 17, Mary Wagstaff, aged 83, at the residence of her son-in-law, R. M. Theobald, Esq., of 25, Lee Terrace, Blackheath.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected coconos, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

THE VITAL SPRING CONTAMINATED SOWS MISERY, DIRECTION, AND DEATH.—To insure health, it is absolutely necessary that the fluids and solids of the human body should be kept free from impurities, which are continually getting into the system through erroneous living, unwholesome atmospheres, or disordered stomach. The only safe and certain way to expel impurities is to take Holloway's Pills, which have the power of cleansing the blood from all noxious matter, and at the same time removing any irregularity which their presence has produced in any organ. Holloway's Pills expel all humours which taint and impoverish the blood, which they purify and invigorate, and give general tone. They are applicable alike to both young or old, robust or delicate.

VALENTINO VISQUE LIBERIS.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge, and Co., Royal Food Mills, Kingsland, N.

THE "PARAGON" FRAGRANT LIQUID DENTIFRICE is pronounced by the Press, and several eminent dentists and physicians, the best Dentifrice in the world. It thoroughly cleanses and makes the teeth beautifully white, prevents tartar, and arrests decay. Being an antiseptic and astringent, it removes all disagreeable odour, from whatever cause arising, sweetens the breath, hardens the gums, prevents and fixes loose teeth. The "Paragon" has a most exquisite and delicate fragrance, and a flavour so delicious that it causes universal admiration. So'd in bottles at 1s. and 2s. 6d. by all chemists and perfumers, or sent to any address, carriage paid, for 15 or 33 stamps, by the sole proprietor, J. H. Bowen, 91, Wigmore-street, Cavendish-square, London, W.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter chiefly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

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Specialties:—New Boudoir Model Pianette, in walnut, full compass, 25 guineas and 27 guineas, the cheapest, strongest, and most elegant pianette yet produced; also their new grand iron oblique, frame of iron, equal in power and richness of tone to a drawing-room grand, price 100 guineas.

City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside, 18 guineas to 150 guineas, and for Alexandre's Gold Medal Harmoniums, 4 guineas to 100 guineas.

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MUSICAL BOXES by NICOLE FRERES.—KEITH, PROWSE, and Co., direct importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 500 boxes, with all the recent improvements, from £4 to £250. Buyers are requested before purchasing to visit the new saloons, especially devoted to the sale of these enchanting instruments, which for quality have no equal.—Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.—Barrel Pianofortes, 16, 18, and 90 guineas.

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DU BARRY'S FOOD.—"Twenty-seven years'

DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

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They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 28s.; 24lb., 50s.

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See Deuteronomy, chap. xii., verse 23.

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LANCET, November 13, 1875.

"FOR THE BLOOD IS THE LIFE."

See Deuteronomy, chap. xii., verse 23.

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 Cap for months, but this winter weather
 has provoked a return of the symptoms,
 and now I am wearing the Cap again,
 and with a renewal of all the bene-
 ficial results formerly enjoyed. You
 may make what use you please of my
 case.

Yours truly,
 JOHN STOCK.
 December, 1875.

From the Rev. T. MICHAEL.

Halifax, Yorks, March 3, 1876.

GENTLEMEN,—I have received benefit,
 of a very appreciable character, from
 wearing one of your Magnetine Appli-
 ances on my chest. This time last year
 I suffered painfully from acute bron-
 chitis, and dreaded a return of the
 malady. I am happy to be able to say
 I have been free up to this hour, and
 desire most sincerely that your effective
 means of relief may be more widely
 made known. I may further state that
 I know a case in which one of your pads
 has been of great service in strengthen-
 ing a weak joint. These testimonies are
 genuine, and are voluntarily sent for
 such use as may seem good to you.
 Yours truly,
 T. MICHAEL,
 Baptist Minister.

Messrs. Darlow and Co.

From the Rev. GEORGE REYNOLDS.

8, Barnes-street, Stepney.

Dec. 18, 1874.

DEAR SIR,—Having for some time
 been in a very low nervous state, I was
 recommended by Mr. Banks, printer,
 Raquet-court, Fleet-street, to consult
 you on my case, and by your advice
 began to wear your Magnetine Appli-
 ances; ever since so doing I have
 been an altered person, my mind has
 been more vigorous, and my spirits
 much higher; in fact, I have been quite
 well. As a rule I have not much con-
 fidence in universal remedies, but the
 results in my own case have been so
 satisfactory that I have recommended
 the Magnetine to several of my friends,
 and am pleased to say that in every
 instance it has proved beneficial. You
 are quite welcome to give publicity to
 this letter, and I shall be happy to
 answer any inquiries.
 I am, yours truly, GEO. REYNOLDS,
 Baptist Minister.

To Mr. Darlow.

MAGNETINE.—Many sufferers have failed to obtain
 relief from Magnetism from no other cause than the
 magnetic power of the articles worn by them has been too
 feeble to reach the morbid parts. Messrs. Darlow & Co.,
 therefore, in consequence of complaints they are continually
 receiving, feel it incumbent upon them to warn the public
 against many appliances made in imitation of the genuine
MAGNETINE Appliances, but which, on examination, are
 found to be articles of very inferior manufacture.

DARLOW & CO.,
 Inventors and Sole Proprietors,
 443, WEST STRAND, LONDON, W.C., 443,
 OPPOSITE CHARING CROSS RAILWAY STATION.
 Descriptive Pamphlets post free on application.

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